

Seeing's Believing:

O R,

K---ng G---rge prov'd a Us---per;

A N D

Hts whole Reign

One continu'd Act of Cr---ty and Op---n,
and other Notorious Fail---ngs.

Written by a Subject to the Lawful King.

And Inscrib'd to

A Noble Earl,

Who lately fought in Defence of the Right
Title to the British Crown.

*True Loyalty is still the same,
Whether it win or lose the Game—Hudibras.*

L O N D O N :

Printed for S. Keimer (now a close Prisoner in the Fleet); and
are to be Sold (Privately) by most Booksellers in Great-Britain
and Ireland — Price 1 s.

Seeing & Believing

Harvard College Library
Coolidge Fund

Received of the Librarian
February 26, 1946

A. N. D.

This is the title of the

One hundred and six of the
and other notorious fall

Written by a subject to the King

And lastly to

A Noble Earl

Who lately fought in Defence of the Right
Title to the British Crown

True Loyalty is still the same
If either is won or lost the Game

L O N D O N

Printed for A. Kinn (now a close Printer in the West) and
sent to be sold (privately) by most Bookellers in Great Britain
and Ireland — Price 1 s.

TO
 even when I have been buried the Tomb of
 Conscience, that shall make the Door of their良善
 express his Commands for Services both in themselves and
 fully Appointed of your Lordship's Right Honourable
 Honour to be perfectly known to your Lordship's Right Honourable

The RIGHT HONOURABLE
J O H N,
Earl of Sutherland.

MY LORD,
 THO' it may Look like Presumption in a *Private*
Man, to Address to a Person of your Lordship's
Quality, without Permission to do so first ob-
 tain'd; yet conscious of my own Integrity in the Motives
 of prefixing your *Illustrious Name* to this Small Essay,
 and ambitious of the Honour of being the *first Eng-*
lishman that returns your Lordship the just Acknow-
 ledgments all owe for your Lordships *early and truly*
Glorious Services to the British Crown and Island: Nay, I
 may with Truth add, to the Protestant Religion, I
 have ventur'd to step out of the common Road of
 Dedicators, and lay this little Tract at your Lordship's
 Feet, without the *usual Ceremonies of first asking Leave to*
do so; I perswade my self your Lordship is too *truly Good,*
as well as Great, to take my well-meant Zeal amiss,

since this was the only way left one who has not the Honour to be *personally known to your Lordship* (though fully Appriz'd of your Lordship's Publick Merits) to expresse his *Gratitude* for Services both in themselves and Consequences, that shall make the Doer of them Famous even when Time has perhaps buried the Town of *Inverness* under its own Ruins.

Inverness! Who can hear that Sound without a grateful Remembrance of the brave *Earl of Sutherland's* Services there; how oft, my Lord, were your Lordship's safety and success the Subject of every Loyal Britain's ardent Vows and Prayers, Heaven has heard both, and crown'd your *Glorious Acts, your Wise and Prudent Conduct* with a Success we rather wished then expected, a Success beyond what the most sanguine of us could, I believe, flatter ourselves with, considering the then *Situation of Affairs* in that Part of our British Isle, where if we might believe the Reports of our Enemies, your Lordship had *Legions of Foes* to the Protestant Religion and Succession to contend with, and little more than your own *Personal Valour* to oppose them with, not but that our Glorious Monarch who gave your Lordship such a publick and early Testimony of His ROYAL GRATITUDE, careful of the Preservation of the Glory, as well as Person of such an *Illustriously faithful Subject*, had order'd your Lordship *large and timely Succours*, but that Providence who design'd to make your *Virtues shine with the brightest Lustre*, by contrary Winds, a long Time prevented your Lordship's receiving the Effects of his Majesty's good Intentions, and thereby convinc'd us your Lordship's *Virtues alone* were able, in the Cause of Religion and Liberty, to surmount all Difficulties, as well as to conquer all Enemies; and tho' (as I hinted before) your Lordship's Success was the constant Wish and Prayer of all who Loy'd King George, and that even in our City every *cheerful Glass* was crown'd with your Lordship's Health, so that Success to the Brave *Earl of Sutherland* was as constant A TOAST in the City, as the most celebrated Beauty

The Dedication.

v

Beauty is at the other End the Town. Yet our concern for Things so inestimably Valuable as your Lordship Fought to preserve, as well as for your Lordship's own Personal Safety, was too great to be washed from our Hearts with Wine, we heard with the deepest Affliction the Dangers your Lordship was Hourly expos'd to for your King and Country, the difficulty, nay, almost impossibility of giving your Lordship the necessary Assistance, the Boasts of our Enemies on that Head, and the too great Probability of what they hop'd; and many of them had the audaciousness even to own and avow publickly, every Mail from *Scotland* that brought no News from your Lordship, nor assurance of your Safety, struck with Death the True Friends of our Glorious Monarch, for all such were your Lordship's Friends to, judge then, my Lord, with what Extacies of Joy we received the Confirmation of your Glorious Successes, and with how much greater we hear of your Lordship's Safe Arrival to our Metropolis, and with still how much greater Joy we shall see your Lordship as much distinguish'd by the *Royal Gratitude*, as you are by your timely, your seasonable, your illustrious Services from most, if not all the rest of your Fellow-Subjects.

We all know, my Lord, how early your Lordship appear'd in the Cause of Religion and Liberty under our Great and Never-to-be-forgotten Deliverer King *William*, even as early as the *Revolution*, how faithfully your Lordship served that Great Prince, and how constantly and publickly, even in the worst of Times, declared for THE BLESSED LEGACY left us by that Glorious Prince, viz. The Protestant Succession in the Illustrious House of *Hanover*, this last made your Lordship the Mark of the opposing Parties Hatred THE BUT to shoot their Malice at, and the common Subject of that Trumpet of Sedition *Abel's* Scurrilities, but my Lord, all this you suffer'd in the best Company, and all this serv'd but to point out your real Worth to the Honest Part of Mankind, to en-
dear

dear your Name and Character to them, and to make them know your Lordship was as Illustrious for your Principles, as the Antiquity and Nobleness of your Family. Your Lordships late Publick Services have still heighten'd the Respect all Honest Britons had before for you, and make them think no Honours too Great for such a Heroe.

To be Born in an ancient and brave Kingdom, Descended of an ancient and noble Family, are Blessings, 'tis true, but yet Blessings your Lordship enjoys in common with many other British Subjects; but my Lord to *deserve and even adorn these*, are more peculiar to your Lordship, more confined, since they are not the Lot of all, even of the noblest Birth, as too late and melancholy Experience in those Numbers of Men of Rank and Figure, engaged in the present Rebellion against the best of Princes, convince us, you, my Lord, and such brave Patriots as have acted the Reverse of those unhappy and mistaken Men of Quality are worthy of double Veneration, one on Account of your High Birth, the other on that of your Personal Vertues; and tho' the Defection of some Men of Quality in the Northern, as well as Southern Part of our Island, show us that neither Birth nor Soyle can convey Virtue, yet those ILLUSTRIOUS FEW that like your Lordship bravely stem'd the Tide of Popery and Slavery breaking in upon us, and escaped the Contagion of that Rebellion, our Enemies boasted was almost Epidemical, have fully attoned for the Failure of others, and removed the Fault, or rather Guilt of Rebellion from the Rank and Countries of those Men who erred in their particular Persons, thus my Lord, you in particular have done an eminent Service, both to your Country and Quality.

The Pleasure of my former Subject had almost made me forget to give your Lordship some Account of my Design in the following Pages, the TITLE of which may perhaps at first Sight give your Lordship a wrong Impression both of that and its Writer, which would be

be a greater Grief to your Lordship's faithful Servant, than all the Difficulties UNREWARDED, and for ought I yet see UNREGARDED, yet truly Loyal and Affectionate, as well as Expensive, and in the late Times *Hazardous* Services, do leave me still to struggle with.

My Title-Page was intended purely to draw in the Tory Part of my Fellow Subjects to read what follows; it has been my Opinion, that if those mislead People would but be perswaded to consider his Majesty's Conduct, and read the Arguments on the side of Loyalty, multitudes of them might be brought to their Duty; but unless they could be made, by some Title that seems on their side, to look into Books, 'twill be as impossible to make them hear or read a Whig-Author, as to prevail on a Papist to hear or read a Protestant one, so truly is *Ignorance the Mother of both their Errors*; of the one's in Divinity, and the other's in Politicks.

This Observation, my Lord, gave Birth to my odd Title-Page; how, or whether I have done Justice to my Design in the rest of the Performance, I leave to your Lordship's better Judgment.

But that I may be a little more Particular in my Account of the following Loyal (tho' seeming Treasonable) *Satyr*, I must inform your Lordship, that the late Associates from all Parts of the Kingdom, describing his Majesty King *George* for one of the Best of Princes and our lawful King and *promising to defend his just Title to the British Crown against the Pretender and all his Adherents*, has excited all the Spight and Disloyalty I dare own, to try if I could find one Blemish in his Royal Title, Person, or Government.

It has been question'd and argu'd, Whether it were better to live under a *Tyrannick Government*, where every Suspicion is made a Crime, every Crime capital; or under an *Anarchy*, (such as the *Scotch Rebels* lately endeavour'd to introduce) where every Man may do what he list; and it hath been long since over-ruled, that *Seeing was Believing*, (tho' the Jacobite-Lyes that are whisper'd about to Blacken the King and the Royal Family, seem to

to declare the contrary) and that 'tis much better to live under a *Bad Government* than *None*, tho the Chief Ruler were a *US—per*.

How far his Majesty's Administration has deserved to be called an *Usurpation*, I have look'd into (and Satyriz'd) ever since the Preaching Rebels (or High-Church Men) began to Cant of *Hereditary Right*, and the *Church being in Danger under King George's Reign*, the more artificially to embroil the Nation, and make way for a *Sham-Prince*; and what Success I had in the Search, will appear by the following *Satyr*, in which I have run as many Hazards of my Life and Fortune to prove King George our Lawful King, as Mr. Dunton did in venturing *Neck or Nothing* (a), to detect the Treason and Villany of Oxford and Bolingbroke whilst they were both in Power; and therefore 'tis hop'd that your Lordship (that have so greatly distinguished your self for the Protestant Succession in his Majesty's Illustrious House) will Smile on my *Honest Fraud* of *Tricking the Jacobites into Loyalty*, by pretending to prove King George a *US—per*. And sure I am, if ever a loyal Banter (or fighting the Jacobites with their own Treason) was absolutely necessary, 'tis at this time, 'when the Enemies of our present Settlement are of such a course Make, and so equally void of Loyalty and Good Manners, that they are grown scurrilous upon the Royal Family, and treat the most Exalted Capacities with the most Opprobrious Language (b). Of this we have a late and notorious Instance in a Jacobite Priest, who on the 15th of last March, preaching in *Whitcappel Church* upon these Words, *Behold these are the Ungodly who Prosper in the World, they Increase in Riches* (c), told his Hearers, 'Some make themselves Great by a *Usurpation*, whilst many of our Dear Brethren are now Sufferers for the

(a) Alluding to a Book Mr. Dunton publish'd whilst the late Ministry were in Power, intituled, *Neck or Nothing, or, A Supplement to the Short History of the Parliament*.

(b) *Vide* Freeholder, Numb 20.

(c) *Psal.* 73. 12.

‘ Cause of the Church, some of which are now in the Tower,
 ‘ Fleet, and Newgate, and some have already suffer’d by
 ‘ the Axe and Halter: But (*continues this Preaching-Rebel*)
 ‘ I hope, Brethren, you will hold fast your Integrity,
 ‘ and stand up for the True Church, meaning the High-
 Church (o’r which they count the Pretender the Su-
 pream Head and Governor).

This, my Lord, is part of that Treasonable Sermon that was lately preach’d in Dr. *Welton’s* Pulpit, (as a Gentleman who heard it, is ready to attest upon Oath) and ’tis worth observing, that ’twas deliver’d by Mr. *M——*, who the Day before had taken the Oaths to his Majesty (a), to convince the World, that Men of his Stamp can dissemble with God and Man.

My Lord, — ’Twas this publick and daring Insult to his Majesty’s just Title to the *Brittish* Crown, that first excited me to prove *Usurping* a Royal Quality, and that a *Brittish Monarch could not be Pious or Just without it*; for I thought with my self, if our Preaching Jacobites dare be so Bold and Impudent, as to declare in the open Pulpit, that our *Lawful King* has made himself Great by a *Usurpation*, and is now subverting the Church, by sending such Rebels to Prison that have long since deserved the Axe and Halter, and are the only Enemies the Church has; that ’twas high time to Banter their Pulpit Treason, by attempting (what I knew was impossible) to prove King *George* a *Real Usurper*, and that this Jacobite Doctrine (which is a Flight in Treason that neither *Sacheverel* or *Welton* are yet arriv’d to) might be the more severely Lash’d, I have chose to do it by way of Irony, where *Seeing* is not *Believing*, that so my *Mock-Usurpation* may, if possible, make as many loyal Subjects of obstinate Jacobites, as the Lady *Kenmore* did, when (after receiving a *Noble Bounty* (b) from the King, Prince, and Princess of *Wales*) she express’d her Concern for her Husband’s Rebellion in these Words, ‘ Good God! are

(a) As ’tis reported.

(b) Out of her Husband’s forfeited Estate.

' these the People that have been represented so Odious to us !
 ' and for Rebelling against whom I have lost my Dear Hus-
 ' band ! Sure if this had been known, we had never been so
 ' Unfortunate.

My Lord — That great Justice that the Lady Ken-
 mure has done to his Majesty's illustrious Character, and
 to the Generous Goodness of the Prince and Princess of
 Wales, by these Expressions, has open'd the Eyes of all
 the Pretender's Friends, to see their Duty to King
 George and his illustrious House, that have been long
 misled by those High-Church Priests that charge our
 lawful Sovereign with a Usurpation ; or if there be one
 unconverted Jacobite still left, that is so Stark-mad that
 my Lady Kenmure's Panegyrick on the Royal Family
 han't yet brought him to his right Senses, 'tis hoped
 the loyal Method I take to prove King George a Us-per,
 will speedily work his Cure ; and for that reason I'll
 continue my Paradoxical Irony, till (by proving his
 Majesty's whole Reign one continued Act of Cr——ty and
 Op——n) I convince all his Jacobite Subjects, that
 Seeing's Believing ; for durst those deluded Wretches
 trust their Senses, in viewing and admiring that Golden
 Age that King George has reviv'd by his Royal Piety,
 Wisdom, Justice, Clemency, Moderation, and Protec-
 tant Isaac, they'd all cry, with the Lady Kenmure,

Good God ! where have we liv'd all this while ! (in a Dun-
 geon, China, or Terra-Incognita) — What cursed R—gues
 are these Passive Priests ! (that have so long deceived us with
 a false Cry of Hereditary Right, and the Church being in
 Danger) — What tempting Devils are the Pretender's Loui-
 d'Ors ! or are we all mad indeed, that we have thus long had
 such wrong Notions of his Majesty's just Title to the British
 Crown, and of those illustrious Vertues that adorn every Branch
 of his Royal House !

My Lord — By these loyal Admirations and Trans-
 ports (which would be very frequent, would the Jaco-
 bites trust either their Eyes or their Ears in his Majesty's
 Righteous Cause) it plainly appears, that to prove King
 George a Us-per, and his whole Reign one continued Act
 of

of *Cr—ty and Op—n*, (in that *Ironical* Sence that every sincere Protestant ought to explain it) is the only way to make us loyal Subjects, heal our Divisions, and to bring us to our right Senses; and then *Secing* will be *Believing* in whatever relates to the Piety, Honour, or Prosperity of King George, our alone Rightful and Ever-glorious Sovereign.

My Lord—If what I have here *Ironically* writ, may be in any measure Useful to the Cause of Religion, or to the Conversion but of one Jacobite, so far as to make him *See* and *Believe* how happy he is under a Protestant King, and a Faithful Ministry, I shall chearfully submit both the Merit and Censure of this Loyal Satyr to your Lordship's Generosity and Goodness; and when I have first declared that I perfectly hate Flattery, and am either too *Proud* or too *Honest* to be guilty of such meanness: I will then take the freedom to tell the World how highly I value your Lordship's Illustrious Patronage and Favourable Sentence, and what Satisfaction it is to all true Lovers of their Country, to observe the spreading Hopes of your Lordship's Greatness, and so much the rather, as no New Honours can exceed your *Merits*, for you have a *Turn* of Soul, a *Strength* in Loyalty, Courage and Generosity, which distinguishes you from some of our Brightest Heroes, and from the Vulgar in every thing you *speak* and *act*; and therefore, as GREATNESS seems to be entail'd on your Family, not only by your Noble Descent, but by the many late and glorious Services your Lordship has done the Crown, may you receive *Immortal Rewards* for your *Immortal Achievements* to your King and Country, but more especially for those that did, *lately*, so greatly contribute to the Delivering Great-Britain from the Pretender, Popery, and Slavery, and all the Miseries of an Intestine War: Which *Invaluable Blessings*, as they are wholly owing to the Wise and Glorious Government of King George, and to those Brave Heroes that lately fought his Battles, I thought an *Ironical Satyr* upon his whole Reign wou'd be both Diverting and Seasonable, and perhaps be a

means to open those Jacobite Eyes that have been hitherto blinded with *Hereditary Right, the Churches Danger, and a false Character of King George*, and for that Reason cou'd neither See nor Believe who was their Lawful King, tho' the *Laws both of God and Man* had plainly told 'em 'twas *King George*.

I own (my Lord) 'tis on several Accounts, dangerous to look with Satyrical Eyes on a Living Monarch; and I shou'd be afraid of this matchless Boldness, were I not assur'd, that all those Rays of Mercy and Forgiveness, &c. that are diffusedly scatter'd in his Majesty's Subjects, are all concenter'd in his Royal Breast. But tho' (as the *Associators* observe) *'All the Goodness and Moderation we find in the Kingdom, has its Vigour and Life, if not its very Original in the King of England;* yet I can't help Satyrizing his Royal Virtues, for *my Talent lyes in finding of Faults*; and I scarce think 'twill be counted Treason to tell the World, his *Majesty is no Angel*; or were his Majesty that Glorious King, his very Enemies (as well as his Friends) declare him to be; yet I shou'd thereby be still under the greater Necessity to Satyrize his Royal Person and Government; for who can (Rightly) behold the Beauties of the Sun in a fair Day? Men by gazing on that glorious Luminary, with too much Light, are blind; and therefore, if in this Satyr I han't done Justice to his Crown and Dignity, 'twas because I cou'd not view 'em (distinctly) for their dazling Splendor, for in that Sence *Seeing is not Believing*. However, I have here ventur'd to look on his Majesty's Person and Reign, and nothing has 'scaped my Satyr, which wou'd bear the least Shadow (or Reflection) of Dishonour to the Soul or Body of King George.

I suppose 'twill be a hard Matter to beat an ill Opinion of his Majesty into the Minds of those Noble Patriots who (like your Lordship) lately sav'd the Nation by their invincible Courage and spotless Conduct, and by their Loyal Addresses tell the World, King George has *'The True Art of Governing (which consists in acquiring*
' Reve-

' Reverence and Love); That he maintains the Church of
 ' England without persecuting the Dissenters, and by his
 ' Pious Life, gives us abundant Matter to fill the Annals
 ' of a Glorious Reign, — But all this (tho' Matter of Fact)
 does but further excite me to try what *Flaws* I can find
 in his Majesty's Reign; and as my Design is a General
 Satyr on his whole Life, I enquire of Persons that stand
 in the Royal Presence, and where the least Defect does
 appear, I turn all the Venom of my Ink and Soul to
 expose it — Or when (in the following Satyr) I've
 narrowly search'd into his Majesty's Reign, and nothing
 is squeez'd out that can (tho' but Colourably) blacken
 his Spotless Fame, I call for Eyes to penetrate into the
 very Recesses of his Royal Soul; and if that be White
 and Innocent too, I fall to Tax even his Piety and Wis-
 dom; so that I have here set his Majesty's Reign in a
 New Light, and found such (invisible) Faults in his Con-
 duct as no Man ever saw but my self, or will believe that
 dares trust his Senses; and therefore as *Seeing is not Be-*
lieving with his Majesty's Enemies in what Relates to
 his Royal Title and Glorious Reign, I was willing to
 try whether they would believe the *Eyes* and *Ears* of
 a (pretended) Jacobite, who Industriouslly Searches for
Blots in his Majesty's Life, with a Design (if he has any)
 to expose 'em.

This (my Lord) is what I attempt in the following
Satyr; but how Innocently and Loyally I walk on the
 Borders and very Ridge of a Subject whose next Step
 is Treason (or may be made so by an INUENDO)
I leave to your Lordship's Great Wisdom, Candor and
Generosity to determine, and as *Seeing's Believing* with
 every Loyal Patriot (in what Respects either his Prince's
 Glory, or the Duty of his Fellow-Subjects) I am
 greatly encourag'd to hope that my LOYAL BAIT (to
 catch the silly or Jacobite Gudgeons) will be Honour'd
 with your Lordship's *Illustrious Patronage*; and there-
 fore I shall say no more to excuse the Treason, the
 Pretender's Friends will hope for in these Sheets, but
 only to beg your Lordship to remember, I always
 write

write for the Instruction of those who seem to be neglected by great Authors, who, tho' I won't say they write for Bread, yet seem to me to write for *Diversiſon*, I mean that of their Readers; Since their PERFORMANCES are adapted only to the Understandings of Men that do not need Instructions, ſuch as the Men of Letters, and of at leaſt equal Parts, with our moſt celebrated Writers, and though the Entertainment of the Learned and Politer Part of Mankind is a very commendable Ambition in a Writer, yet the Conviction and Conversion of the Ignorant and Deluded, which are commonly the Bulk of all Nation's as well as ours, is certainly a more uſeful one; and ſo long as the right of Chuiſing ſo conſiderable Part of the *Legiſlature* as THE HOUSE OF COMMONS is lodg'd in their Hands amongſt us, I ſhall always think the ſetting them right in their *Political Principles*, not only a more uſeful, but likewise a more commendable deſign than the other, in any Author; all this may be look'd upon as a good *Apology for a mean Performance, and Poor Genius*, be it ſo my Lord, yet if that mean Performance, and Poor Genius does more Service to the Publick than Brighter ones can do, I ſhould willingly chuſe the former, the whole of my Ambition being to ſerve my King and Country, as far as I am capable of doing ſo, to ſhow my reſpect for all that are their Friends, and teſtify my ſelf in particular,

My Lord,

Your Lordſhips,

Moſt humble and devoted Servant,

There

There has been long Preparing for the Press, and will be publish'd, The first Friday in May, a Universal Entertainment for the Lovers of Novelty, intitled, ATHENIAN NEWS; or Dunton's Packet for the Virtuosi of Great-Britain, in Sixteen distinct Parts, viz.

(1) **THE CHRISTIAN'S GAZETTE**; or News chiefly respecting the Invisible World; being a Narrative of all the Remarkable Providences of Judgment and Mercy that occur daily.

(2) **THE COURT SPY**; or a private Search into the Families, Cabinets, Misses, and Designs of some Great Men; being a Detection of many secret, odd, and uncommon Transactions in Church and State, that have hitherto lain conceal'd.

(3) **DUNTON'S MAD-HOUSE**; or a Philosophick Amusement, proving all the People of Great-Britain (the King and Parliament only excepted) are run distracted, but more especially the Jacobite Clergy, from Lord Scammony down to that Mad Priest Dr. Sacheverel, and the first Patients the Doctor will take in Hand are the Pretender, Mar, Forster, and Dr. Welton, except the Publick shou'd think any other Madmen stand more in Need of a speedy Cure.

(4) **THE WRITTEN PHÆNIX**; or a Revival of unprinted Rarities, to be found only in the Closets of the Curious (the printed Phænix being a distinct Undertaking, and the Third Volume containing Great Variety of very scarce and uncommon Books almost ready for Publication.)

(5) **A TRYAL OF SKILL**; being an Honourable Challenge between Mr. Dunton and a Cambridge Scholar, upon all Disputable Things, the first Point Debated being whether we shall know our Friends in Heaven, deny'd by Mr. Dunton, affirm'd by his Correspondent.

(6) **DUNTON STRIP'D STARK NAKED**; or a Dying Farewel to this Life and World, and in particular to such Persons and Things that have come within the Author's own Observation, each Farewel containing a distinct View of the alter'd Thoughts which a departing

deparrring Soul Entertains of the present and future State, and is therefore writ as free from all Disguise and Falshood as if 'twere just leaving the Body.

(7) THE LADIES ORACLE; or a Resolution of all Nice and curious Questions (not answered before in the Athenian Oracle) but more especially such Love-Cases (or Scruples of Conscience) wherein the Fair-Sex want Direction. This ORACLE consisting of such Secret Questions as were formerly sent to the Athenian Society by the Mask'd Ladies and Town-Sparks, and of such other Problems as may hereafter be sent by such modest Querists as would be conceal'd.

(8) JACOBITE NEWS; or a Packet of Lyes, as they are whisper'd about against King George and the Royal Family, with a Reply to each False Report: Which Packet of Jacobite Lyes Mr. Dunton has been Collecting ever since the Death of her late Majesty, with a Design to Answer it, and will continue to publish their False News (as they Report it from the Pulpit, Press, and in Tory Coffee-Houses) every Friday, 'till they leave off misrepresenting the King and the present Ministry, on purpose to make Way for a Popish Pretender.

(9) MULTUM IN PARVO; or a Poetical Descant on the Proverbs of all Countries, a Work never attempted before in Verse, and therefore will be continued in Dunton's Packet till the POEM is compleated, upon all the short Jocular Sentences that relate to the Management of Humane Life, it being a just Observation that the Wisdom of most Nations consists in their Proverbs, which being a short Sentence (drawn not from Books, but Experience of Things) strikes deeper in the Fancy, and remains longer in the Memory than a long Winded Reproof or Admonition.

(10) INNŌH ZEATTON; or Dunton's Secret History of himself for the last Fifty Years, writ in Imitation of Montaign's Essays, with an Idea of a New Life; wherein is shewn how he'd think, speak and Act might he live over his Days again. The whole Discoveries intermix'd with a just Detecton of the Life and

News for the Virtuosi.

and Character of all his Acquaintance (both Whig and Tory) not one excepted.

The Voyage Life is longest made at Home—Cowley.

(11) THE ATHENIAN ITCH; or a System of New Thoughts (Divine, Moral, and Poetical) never started before.

*We all are seiz'd with the Athenian Itch;
News and New Things do the whole World bewitch;
Yet Novelties must this Success expect,
When Good our Envy, and when bad neglect. — Dryden.*

(12) MEMENTO MORI; or a History of the most celebrated Wills for the last Hundred Years; intermix'd with what's most surprizing in the Life and Death of the Testator, and of those Eminent Persons that dye Weekly.

(13) THE PENNY-POST ROBB'D OF HIS LETTERS; and the Secre's therein detected, being a Weekly Satyr on such Billet-Deux, Night-Walkers, Leud Assignations, Profane Plays, and other Vile Intragues as have debauch'd our London Apprentices, and greatly obstructed the Reformation of Manners.

(14) DUNTON'S GHOST; or Surprizing Intelligenc from the World of Spirits. Written by the Author whilst he was Numbred amongst the Dead (for Writing of *Neck or Nothing*) and will continue to appear in his Friday's Packet till the Ghost has given the Virtuosi of Great-Britain a New Idea of the Regions of Bliss and Torment

(15) INTELLECTUAL SPORT; or Verses, Paradoxes, Jeasts, Epitaphs and Amusements upon any Subject desir'd, provided it was never writ on before, or is not contrary to good Manners.

(16) POLITEUPHIA; or a Curious Miscellany of Ancient and Modern Essays (in Divinity, History, Philosophy, Mathematicks, Love, Poetry, &c.) as cou'd not be reduc'd under the foremention'd Heads.

News for the Virtuosi:

These Sixteen Parts of *Dunton's Packet* will be made a Universal Entertainment for the Lovers of Novelty, and are therefore call'd *Athenian News*; and as the whole Packet will contain Discoveries out of the common Road of News; Mr. Dunton will present his Athenian Readers with some *Free Thoughts* upon all such Occurrences where they may probably want further Information.

This *Athenian Project* will be publish'd in Three Half Sheets in Quarto, every Friday, at Threepence Price. Fifteen Numbers to compleat a Volume: To each of which will be added a General Title, Preface and Index.

The whole written by Mr. John Dunton, the first Projector of the Athenian Oracle, a Member of the Athenian Society, and Author of those early Discoveries of Oxford's and Bolingbroke's Treason, intituled, *Neck or Nothing*.

Note, Whatever Remarkable Providences, Court Secrets, High-Church Madness, written Phenixes, dying Farewels, learned Challenges, nice Questions, Jacobite News, Night Rambles, Visions of Heaven, new Poems, amusing Paradoxes, or Curious Essays, &c. That any Gentlemen or Ladies are pleas'd to send to Dunton's Packet, must be directed to Mr. John Dunton, to be left at Smith's, the old Athenian Coffee-House on Dowgate-Hill, not forgetting to pay Postage, for no other Letters will be taken in.

To be printed by R. TOOKEY, in St. Christopher's Court behind the Royal-Exchange; and will be sold by S. Popping, in Pater-Noster-Row, and most Booksellers in Great-Britain and Ireland. — Price 3d.

Seventeen Books lately written by Mr. John Dunton, Author of those Early Discoveries of Oxford's and Bolingbroke's Treason, intituled, Neck or Nothing.

(1) **K**ing George for Ever; or Dunton's Speech to the Protestant Associators of Great-Britain; but more especially to those of the Tower-Hamlets, with whom

whom he has entred into a voluntary and strict Association, to Defend his Majesty's just Title to the British Crown, against the Pretender and all his Adherents, with a Copy of that loyal Association which Mr. *Dunton* subscribed, and is the Subject of this Speech. To which is added, *The Neck Adventure, or the Case and Sufferings of Mr. John Dunton, for daring to detect the Treason and Villany of Oxford and Bolingbroke, whilst they were Reigning Favourites, in his Four Essays, intituled, The Court-Spy, Neck or Nothing, Queen Robin, and The Impeachment. The whole Discoveries (and Speech) most humbly submitted to the Consideration of King George, our alone Rightful and Ever-glorious Sovereign, and Inscrib'd to the Rt. Hon. the Lord Viscount Townshend, One of his Majesty's Principal Secretaries of State. Price 6 d.*

(2) *The Manifesto of King John the Second, and of those Noblemen, Gentlemen, and others, now arming in Defence of his Indefeasible and Hereditary Right to the Imperial Crown of Great-Britain and Ireland; declaring he has fairer Pretensions to be sole Monarch of these Kingdoms, than that Popish Impostor that stiles himself James the Third. With a Satyr upon Royalty, writ by King John the Second, on purpose to quiet his own Mind in case he should not succeed in his Royal Claim, but (like his Hereditary Rival) be still forc'd to continue a common Subject. The whole printed by the special Order of his Majesty King John, and inscrib'd to that Ever-Victorious General, John Duke of Marlborough. The 2d Edit. price 6 d.*

(3) *The Mob-War; or, A Detection of the present State of the British Nation, but more especially with respect to that Wou'd-be-King (or little popish Work of Darknes) that threatens us with a speedy Invasion. In Sixteen Letters. Containing such Discoveries (in Church and State) as were never publish'd before. Inscrib'd to our Rightful and Ever-glorious Sovereign King George, and other Persons of Great Quality, who have distinguish'd themselves either by their Treason or Loyalty.*

Books newly publish'd.

The whole Packet humbly address'd to that Truly Noble and Most Illustrious Patriot, *Holles Duke of Newcastle*, by Mr. *John Dunton*, Author of *Neck or Nothing*. The 5th Edit. price 1 s.

(4) *Neck or Nothing*; in a Letter to the E. of *Oxford*. Being a Supplement to the Short History of the Parliament. Also, The new Scheme (mention'd in the fore-said History) which the English and Scotch Jacobites have concerted for bringing in the Pretender, Popery, and Slavery; with the true Character of the late Ministry. The 16th Edit. price 6d.

(5) *Queen Robin*, or, The Second Part of *Neck or Nothing*, detecting the secret Reign of the Four last Years, in a familiar Dialogue between Mr. Trueman (alias Mr. John Dunton) and his Friend, meeting accidentally at the proclaiming *King George*. The whole Discoveries humbly Inscrib'd to his Royal Highness the Prince of Wales, and contain The True Secret History of the White-Staff, in Answer to that false one lately publish'd by the Earl of Oxford. The Third Edition, price 1 s.

(6) *The Shortest Way with the King*, or Plain English spoke to his Majesty, being the Third Part of *Neck or Nothing*, containing the secret History of *King George's* Reign, from the Death of the late Queen, to the Report made in the House of Commons by the Committee of Secrecy; introduc'd with the secret Reign of the Monarchs of Great-Britain for the last 60 Years. The whole Discoveries humbly submitted to the Consideration of the Rt. Hon. *James Stanhpe*, Esq; One of his Majesty's Principal Secretaries of State, by Mr. John Dunton, Author of the First and Second Part of *Neck or Nothing*. The 4th Edit. price 1 s.

(7) *The Impeachment*, or, Great-Britain's Charge against the late Ministry, (viz. The Earl of Oxford, Lord Bolingbroke, and Dr. S——rell) with the Names of those credible Persons that are able to prove the whole Impeachment, consisting of 60 Articles. Written by the Author of *Neck or Nothing*, whilst he was bury'd alive
(i. e.

Books newly publish'd.

(i. e. forc'd to abscond) for daring to call a Spade a Spade.
The 2d Edit. price 1 s.

(8) **WHIG-LOYALTY** ; or, An Humble Address to her Majesty (Queen Anne) by Mr. John Dunton, Author of the Court-Spy, in which he offers to appear and prove all his Discoveries (in his Letter intitled Neck or Nothing) and several others of great moment to the Queen and Kingdom, if her Majesty will be pleased to grant her Royal Protection to himself and Wirnesses.
The 3d Edit. price 6d.

(9) **THE GOLDEN AGE** ; exemplify'd in the glorious Life and Reign of his present Majesty K. George, and his Numerous Issue ; or, A Vision of the Future Happiness of Great-Britain, under truly Protestant Kings and Queens to the Worlds end. To which is added, The Hanoverian Martyrology, or a Distinct Essay upon the Lives, Sufferings, and Characters of all those Illustrious Patriots that have distinguish'd themselves by their eminent Zeal and Loyalty for the Hanover Succession. The whole humbly inscrib'd to his most Excellent Majesty, by Mr. John Dunton, Author of Neck or Nothing. The 2d Edit. price 18 d.

(10) **THE MEDAL** ; or, A loyal Essay upon King George's Picture, as 'twas presented to Mr. John Dunton (Author of The Golden Age) by his Majestys Order. To which is added, A Picture of the Golden Age, drawn from a general Union among Protestants, with this Title, Dunton's Shortest Way with the Dissenters ; also, A Discovery of the Principles and Practices of the Dissenting Ministers, written by the Ingenious Mr. Alsop, and is here printed from his Original Copy, which (on the account of its Rarity) was purchac'd by the Author of this Medal at a great Expence. Dedicated to his Excellency the Baron de Bothmer. The Third Edition. Price 1 s.

(11) **DUNTON'S GHOST** ; or, A Speech to the most remarkable Persons in Church and State, but more especially to that Traytor to his Queen and Country, the Earl of Oxford (late) Lord High-Treasurer of Great Britain.

Books newly publish'd.

Britain. In Two Parts. Written by the Author of Neck or Nothing, whilst he was number'd amongst the Dead, and Inscrib'd to his Excellency the Baron de Schutz. Price 10 d.

(12) THE CONVENTICLE; or, A Narrative of the Dissenters New Plot against the present Constitution in Church and State, with the Names of the Plotters, and their places of Meeting. The whole written by way of Irony; occasioned by the High-Church Parliament's passing the Bill to prevent (what they call) The Growth of Schism. The 3d Edit. price 1 s.

(13) THE HEREDITARY BASTARD; or, The Royal Intrigue of the Warming-Pan, fully detected, in a Sermon upon these VVords, *And a Bastard shall dwell in Ashdod*, Zech. 9. 6. In which is produced so many secret Proofs of the Pretender's being a meer Impostor, (which were never till now brought to Light) as is a full Answer to his late Declaration, wherein he affirms he has an Indefeasible Hereditary Right to his Majesty's Crown, price 6 d.

(14) OX—— AND BULL———; or, A Funeral Sermon for the two Beasts that are to be slaughter'd on Tower-Hill this Session of Parliament, upon these Words, *But these as Natural Brute Beasts made to be taken and destroyed*, 2 Pet. 2. 12. With the serious Advice that was given to Ox—— and Bull——— to prepare for the Axe, at a time when Beasts could speak, and pretended to Reason and Loyalty. Also, An Elegy upon their Untimely End, to be sung the same Day they are Quarter'd. The whole dedicated to that State-Butcher Jack-Catch, Esq; pr. 6d.

(15) KING ABIGAIL; or, The secret Reign of the She-Favourite, detected and applied, in a Sermon upon these Words, *And Women Rule over them*, Isa. 3. 12. Deliver'd (I can't say Preach'd) by Mr. John Dunton, Author of Queen Robin, and the late Sermon, intitled, Ox—— and Bull———. Price 6d.

Books newly publish'd.

(16) *BUNGEY*; or, The False Brother prov'd his own Executioner, in a Sermon upon these Words, *And went and hang'd himself*, Matth 27. 5. In which the secret Vices, lewd Principles, and (supposed) shameful Death of that Tool Dr. S——rel (alias Bungey) is sett in a new Light, and the black Charge exhibited against him offer'd to be attested in any Court of Justice (or even in St. Andrews Pulpit) whenever the Doctor will appoint the Time. By Mr. John Dunton, Author of Neck or Nothing, and the three late Sermons, intitl'd, The Hereditary Bastard, Ox—— and Bull——, and King Abigail. The 3d Edit. price 6d.

(17) *FRANK SCAMMONY*; or, The Restoring Clergy detect'd in their Names, Haunts, Plots, Heresies and Lewd Conversation, in a Sermon upon these Words, *Her Priests have violated my Law, and I am profaned among them*, Ezek. 22. 16. Occasion'd by a certain B——p's swearing, We'll have the Pretender by G——d. To which is added, The Pulpit Trumpeter, or the Substance of all the treasonable Sermons that have been preach'd at VVhitechappel by that Passive Rebel (Dr. VVelton) that Drinks a Health to the Fatherless Child and the VVidow. Attested by two of his constant Hearers. The Sermon, with all the Discoveries, dedicated to that Pious, Loyal, and Healing Prelate, Francis, Lord Bishop of Rochester. By Mr John Dunton, Author of the late Essay, intitl'd, The Manifesto of King John the Second. The 4th Edit. price 1 s.

All Seventeen sold by S. Popping in Pater-Noster-Row, and most Booksellers in Great Britain and Ireland.

The

The PREFACE.

IF *Seeing's Believing* (as I prove sometimes it is and that sometimes it is not in the following Satyr upon King George) 'twill be easily granted there is no Nation (or Person) how great or polite soever, but hath some *Original Failing*, which their Neighbours, either out of Caution or Emulation, censure. It is the *Victory of a wise Man* to correct, or at least to belie the Censure of these Failings. Thereby one acquires the glorious Renown of being singular, and that *Exemption from a common Fault, is the more esteem'd*, that no Body expects it. 'Tis as natural for Men to Err, as to be. 'Tis only *He that is without Sin, may first cast a Stone at the Woman taken in Adultery*. But tho' all Men (from the Prince to the Beggar) digress in all the Ways of their Lives (even Life it self is nothing else but Digression) yet some will say, a Satyr on King George will be too gross a Matter to slip down any Man's Reason, who had not before (like a Jacobite Protestant) enlarg'd his Swallow with plain Contradictions. But my Talent (as you'll hear anon) lies in *finding of Faults*; and I am not afraid to assure the World our Lawful Sovereign is no Angel, but a MAN and (as such) subject to *Many Failings* (as I prove in the following Satyr;) or if *Seeing's not Believing* here, the Fault shall be none of Mine; for I'll be as Satyrical on his Majesty's Body, as I shall on his Mind, when I come to blacken those *Illustrious Vertues* that have made him a *Nonsuch Prince*. 'Tis true, 'He is Great, Just, and Merciful, and every Thing else that Grace and Heroick Vertue can make him, and that all these Vertues are as bright and universal as the Sun; but

The Preface.

but if *Hypparchion* (for which he was struck blind)
cou'd find Motes in the Sun it self, I may hope to
find as many faults *K. George's* Reign, as he found in that
spotless Luminary. Sure I am, *Perfection* is too absolute
for his present Majesty. I own, that the *First Year*
of his Government has exceeded the whole Reigns of all
his Predecessors (ill not except the Glorious *William*;) and
that he'll ne'er be equall'd by any King that shall
hereafter succeed to the English Throne (and sure
I am *Seeing's Believing* here) but were his Majesty *Perfect*,
yet it must be acknowledg'd, that *Kings and Queens*
must see and hear (and often Believe) by the Eyes and
Ears of other People; and that Error and Mistakes are the
close Attendants of Majesty; and as Princes are often
mislead by those about 'em, so when they are dead
(for this is the first *Saty*r upon an English King
that ever was writ in his Life-time) even Pages of
the Back-Stairs dare Satyrize Crowned Heads. The
Royal Diadem is not so solid and dazling, but a
fix'd and sharp Bye may Look thro' it, and see its
spots and blemishes in the very Noon of its Glory.
'Tis true, the Purblind People, which cannot see
into the Secrets of Princes, and therefore commonly
believe what they see, are much amused and stricken
with the little Glitterings of Honour; they lift up
their Hands and Eyes, and are elevated; they adore
and worship the King, but they know nothing what
Turmoils and Difficulties perplex him. Royalty (as
Mr. Dunton observes, in his late Essay intitl'd, *The*
Manifesto of King John II.) is a very great
Obligation, and a glorious Servitude; and he that
shall well consider all its Burthens, wou'd not so much
as stoop to take up a Diadem lying on the Ground.
Her late Majesty being sensible of this, told the
Lords in her first Speech, That she was extremely sensible
of the great Weight and Burthen the unspeakable Loss of
the King brought in particular upon her self, which (she is
pleased to say) nothing cou'd encourage her to undertake,

The Preface.

but the great Concern she had for the Preservation of our Religion, and the Laws and Liberties of England. — Thus far Queen Anne. By which she seems to allow, that Mistakes and Errors might probably attend the Weight and Burthen of Empire; and, for that Reason, nothing but Love to Religion and her Native Country, cou'd encourage her to fill the Throne. But, alas! the Dim-sighted Vulgar do not behold the Thorns and Thistles that attend Crowns, for those little Beams of Glory which surround 'em. 'Tis no Treason (tho' Satyr enough) to say, That neither Kings nor States stand long on the High-Tower of Glory, but stealing (as we do) fall away; their sprightly Vigour (like a full Blown Rose) droops and decays; they suddenly contract Distempers, grow diseased, and finally sink down into the Grave of their own Ruins. And in such National Downfalls as *Seeing is always Believing*, so is that Faith lasting, or if any Sceptick can doubt this, let him call to Mind that the *Babylonians* and the *Persian* Monarchies died of a Surfeit; then the *Macedonian* of seditious Quarrels, in the Humours striving to be predominant; *Greece* of a Meagrim; *Carthage* at first was caught with an unruly Fever, which at last degenerated to an Ague, and was seconded by Death. The Purple of Princes is well-colour'd and splendid, but often-times it is lin'd with Nettles and Brambles. And as the Splendor of a Crown is subject to a Thousand Hazards, so the Person of a King (or Queen) is subject to many Errors; and for that Reason I shall here Satyrize King George, for tho' I see his Merit, yet I wou'd lessen it all I can, and shall tax even his Vertue where I find nothing else to Satyrize; for tho' I own King George to be the most Pious and Glorious Monarch that ever sate on the English Throne; yet (as *Seeing's Believing*) so to tell Truth is the most Noble Office of Loyalty. Then however Mad the World may think me (for Writing against his Majesty) yet I here declare (and if that be Treason, I must Hang for it) if I find one Blot or Flaw in his whole Reign, I will make it Publick.

The Preface.

I confess 'twou'd be thought a great Presumption (for a Person of my Low Station but to attempt a Panegyrick on our Sovereign Lord, as his Subjects call him the best of Kings, what then will they say of my daring to Write a Satyr on this great Prince, and that too in his Life-time? *But a Cat may Look on a King*, and I resolve to blacken his Present Majesty, so far as I can do it with Justice to Truth, and the Laws of the Land.

The Cat which Looks on a King † does Satyrize the English Monarchs (from William the Conqueror to James I.) and I shall be as bold in finding Faults in his present Majesty, and I am like enough to succeed in the Scrutiny; for it is the usual Misfortune of every Thing that hath been much talk'd of, always to come short of the Perfection that Men have Imagin'd to themselves; Reality can never equal Imagination, seeing it is as difficult to have all Perfections, as it is easy to entertain a Notion of them; since desire is the Husband of Imagination, it always Conceives much more of Things than they are in Effect, hence arose that saying, *Seeing's Believing, and Feeling's the Truth*; for how great soever Perfections may be, they never Match the Idea we have of them; but whether this be the Case, with respect to the Fame and Royal Vertues of King George, must be left to the following Sheets to determine; and therefore I not only Satyrize every Illustrious Quality in the Body and Mind of his present Majesty, but attempt to prove King George (our Rightful and ever-glorious Sovereign) *Us—per, and his whole Reign one continu'd Act of Cr—ty and Op—n, and other Notorious Failings.*

I shall only add (by Way of Preface) when I first entred upon this Satyr, tho' the Subject pleased me (for I had a Mind to know what Truth there was in those False Reports that the Jacobites spread to blacken the King) yet not knowing but some might condemn it to dye as soon as Born, and perhaps such that were no Enemies to the Real Design of the Author, the Fear of this

† Alluding to the Book intitl'd, *A Cat may Look on a King.* made

The Preface.

made me Reflect on a pretty Passage very like this of a Book written in the last Age, to prove *Women had no Souls*, wherein were amass'd up Scriptures, Authorities and Reasons, to prove the Assertion, and *all the Arguments to the contrary answer'd*; this was the Face of the Book, but the Real Design was to expose the *Arguments of the Socinians against the Divinity of our Saviour, &c.* However, some good honest Man there was, who happen'd upon the Book (as perhaps some Whiggs (I mean such as are Friends to his Majesty) may do upon this Satyr, and not seeing through it (for here *Believing* was neither *Hearing nor Seeing*) conceiv'd a mighty Indignation against the Person who endeavour'd to propogate such an Antiquated Heresy, and sets himself in good Earnest to write an Answer to it, to prevent the Mischief it might do in the World: Wherein he did very gravely Refel all the Authorities and Reasons that Wag had lain together.

I scarce think this Satyr on King George will meet with the same Fate. but that none may be scar'd with a *Title Page*, and now and then the Word *Satyr* in fearful great Characters, &c. I have led the World by the Nose into the Design thereof, and by this *Preface* let the Reader (if he is not a stark Fool) into the *Treason* (or rather Loyalty) of this so unintelligible a Work; but I must stop here, or before I am aware, I shall write my self into a *Convert*, and a *Loyal Subject*; and but that the Title is printed off, I might as properly have call'd these Sheets, *A Panegyrick, as a Satyr on King George*, where tho' *Seeing's Believing*, they'll often appear Two different Things.



Seeing's Believing :

O R,

K-NG G-RGE

P R O V ' D

An Us—per,

And His whole R—gn one con-
tinu'd Act of Cr—ty and
Op—n, and other *Notorious*
Fail—ngs, &c.

BY Us—per (tho' the Word commonly signi-
fies one Man's taking that from another which
he has no Right too) I don't mean that King
George is not our Lawful Sovereign, for 'tis but
common Justice to that Glorious Prince to affirm, ' He
' is the Rightfullest King that ever sate upon the *British*
' Throne, as being set up by the same Hands which
' made the first King, and will make the last ; that he is
' the choise both of God and the People, and the very
B ' Dar-

' Darling of Heaven; that he had a Title to the Crown
 ' (as was said of King *William*, to whom we owe the
 ' invaluable Blessing of the *Hanover* Succession) even in
 ' Nature and Superior Merit before he wore it; so that
 when I say this Satyr on his Majesty's Reign is written
 by a Subject to the Lawful King (by Lawful King) I
 only mean King *George*, neither can the Whiggs (his
 Majesty's best and truest Friends) possibly put any
 other Construction upon those Words, not only as I
 have long since sworn Allegiance to his Majestys Sacred
 Person and Government, but have this Week enter'd
 into a voluntary and strict Association with the Inha-
 bitants of the *Tower-Hamlets*, to defend his Majesty's
 just Title to the British Crown, against the Pretender
 and all his Adherents; and therefore by Us—per, I
 can only intend our truly Pious and Lawful Sovereign
 King *George*, when (against the Consent of his Rebelli-
 ous or wicked Subjects) he Claims such an Authority
 over their Vices (I mean such a Power to Reform their
 Morals) as they think he has no Right to Exercise;
 for a true Jacobite dares not trust his Sences, I mean
 he will not believe what he sees in Favour of King
George, tho' without this spiritual Usurpation (or
 absolute Power of making Rebels Pious and Loyal
 against their Wills) King *George* can be no true Mo-
 narch or common Father to all his People (which
 the Whiggs affirm has ever been his Majestys distingui-
 shing Character) for does not Mr. *Rosewel* (a Dissenting
 Minister) tell his Hearers (a) that 'King *George* re-
 ' sembles *Moses* the Meek in the most agreeable Parts of
 ' his Character (and then adds the truly Loyal and Ingeni-
 ' ous *Rosewel*). He came not to us a Stranger to Govern-
 ' ment, but had been Instructed in it from the begin-
 ' ning of his Life; he was a Sovereign Prince many
 ' Years before he was ours, and Reigned over a People
 ' who knew how to value and love him, because they
 ' found he ruled them with so great Wisdom, and with

(a) In his Sermon upon the Death of the Lords.

the Tenderness which so much endears the Father of his People. And from the time that he came amongst us, we have found him, as they did, a Prince of admirable Clemency and Meekness: The flagrant Proofs of this have brought his very Enemies under a Necessity of acknowledging it: But why then are they Enemies? Has he *Hurt any one of them*? Whose Property did he ever invade? Where is the Man that ever he wrong'd, be he of high or low Degree? Who can assign any, the least Shadow of Grievance under his gentle Administration? It is the Voice of the Nation (a) that "from the Moment his Majesty ascended the Throne, to this Day, his Reign has been one Series of Wisdom, Justice and Clemency; his Labours constant, unwearied and successful to retrieve the Honour and Reputation of these Nations; to re-establish the Trade, and recover the Wealth of his Kingdoms — All imaginable Encouragement has been given to the Church of *England*; and a Right Reverend Prelate (b) observes, that "his Kindness to that has appear'd in many signal Instances: Indeed in every Circumstance where he had an Opportunity to show it — All Tenderness has been shewn even to his Popish Subjects: His constant Care has been to procure the universal Good of his People. *He has been indeed the Minister of God to us for Good, attending continually on this very Thing.* Now how heinous is their Ingratitude, both to God and to him, who Rebel against such a Prince? *They who render evil for good are his Adversaries.*

Reader, the Character that Mr. *Rosewel* has here given of King *George*, is so truly exemplify'd in all the Steps of his Glorious Life and Reign, that were *Seeing Believing* with Jacobites, they'd all own Mr. *Rosewel* has done exact Justice to his admir'd Sovereign, or if he has done his Majesty any Wrong, 'tis in saying too little in

(a) House of Commons in the Articles, &c.

(b) Bishop of *Cloger's* Sermon, Jan. 30. 1715-6.

his Commendation ; for *seeing's believing* with Loyal Subjects, and Honest Men ; and all such do acknowledge, that had Mr. *Rosewel* said a great deal more in his Majesty's Praise, it had yet fallen short of his Glorious Character ; for they (I mean the *Whigs*) BELIEV'D he would be a Merciful Prince, and Common Father to all his People, whenever he came to the British Crown ; and ever since he has reign'd, they have SEEN all these Royal Qualities in every thing he has spoke or acted ; so that 'tis plain *seeing's believing* with all his Majesty's Subjects, except such as deserve to Hang on a Gibbet, or to Dye in the same infamous manner that *Kenmure* and *Derwentwater* lately did upon Tower-Hill ; I say it again, in the same infamous manner ; for what Death can be Shameful (nay I had almost said Cruel) enough for such Popish and High-Church Lords, that (to use the Words of Mr. *Rosewel*) ' Attempted to plunge us into a Deluge of Misery and Blood ; That exerted themselves to deprive us of our Protestant King ; That rebell'd to impose on us a monstrous Religion, and a Despotick Power, which would have drawn a long Train of astonishing Evils, and have entail'd them on us and our Posterity ; and yet (as Mr. *Rosewel* observes) now a mild and righteous Government is calumniated without reserve, for punishing a Few of the greatest Enemies it has ; but what Security could it have that such Men would not embrace the next Opportunity to raise another Rebellion ? ' seeing they declared, under the very Stroke of the Axe (I mean in the Papers they gave to the Sheriff, just as they laid their Heads on the Block) that *James* the Third (as they call'd the Pretender) was the Lawful King of *Great-Britain*. Then sure I am, if *Seeing* such harden'd Rebels en't to believe they deserve Death, our Senses of *Seeing* and *Hearing* are full as fallacious as those Jacobite Stories that are whisper'd about to Blacken the King, and contribute little either to our Safety or Benefit. And therefore, as *Kenmure* and *Derwentwater* hoped by the Example they gave, to induce others to Rebel, and were not to be won by the most engaging Candor,

dor, Clemency, and Goodness of KING GEORGE, what an unreasonable Noise do we hear about Severity? and what a fond Outcry against the *shedding of Blood*, because the Laws have been executed on some few amongst many Thousands of Traytors, that would not only have wrested from us all that is dear to us as we are Men, as we are Britons, and as we are Christians, but (which is yet more cruel than all this) that talk'd of *walking deep in the Blood of their Fellow-Citizens, of hanging them up at Sign-Posts, and of putting them into a Barrel with Nails, and rolling them down a Hill*; and all this for no greater Crime, but only attempting to suppress the most foolish and unnatural Rebellion that was ever known. And yet these *Cruelties* I have heard of (adds Mr. ROSEWEL) *from the Persons to whom they were said*; and I'm sure *hearing's* (as well as *seeing's*) *believing* with me, when the News is told from the Pulpit, and by such a true *Nathaniel* as Mr. *Rosewel*. But I must remember, my Design is not to write a Panegyrick upon his Majesty's merciful Temper, or that Necessary Justice that was lately executed upon the Rebel-Lords, (after the fairest Proceeding against them, and a free Confession of the Blackest Crimes) but to prove *Seeing's Believing*, in *A Satyr upon his Majesty's whole R—gn*. I own (seeing the Execution of the Rebel Lords was an Act both of Mercy and Justice to the whole Nation, as I've here prov'd, in Answer to those Jacobite Lyes that assert the contrary) 'twill be a hard matter to prove one of the most merciful and best of Princes that ever sat on the *British Throne*, one of the *worst*, and the most *cruel*; but I do assure those Jacobite Readers, that can believe egregious Falshoods, contradictory Lyes, and ridiculous Calumny, when 'tis spread to blacken their Lawful Sovereign, that if I don't Asperse the King to their full Satisfaction, it shall be none of my Fault, but wholly owing to the want of true Information: But I must ask their Pardon if my *Satyr* keeps to Matter of Fact, for *Seeing's Believing* with me, and I would not belye the Devil, and much less King George, to whom I have sworn

sworn Allegiance. However, a *Satyr* I promis'd the Reader, and a *Satyr* he shall have, and such a *Satyr* as shall fairly prove K—ng G—ge a Uf—per, and his whole R—gn one continued *Act* of Cr—ty and Op—n, and other notorious Fail—ngs.

And here that I may prove K—ng G—ge one of *Worst* of Princes, (who in reality is one of the *Best*) in such a manner as may please the Jacobites, I shall first shew (what their Words and Actions have long declared) that *seeing is not believing* with all such Fools and Knaves as are in the Pretender's Interest. And to perform this difficult Task, I shall endeavour to prove all those Royal Vertues, of Wisdom, Justice and Clemency, that Mr. *Roswel* has found in his Majesty's Reign, to be capable of a Transformation. And to prove this,

I shall first treat of the Imperfections of his Majesty's Body ; where I shall prove his Honest Features, beautiful Shape, and other corporal Graces, to be a very great Deformity.

I shall in the next place display the Imperfections of his Royal Mind ; that is, I shall prove what is eminent Piety, Courage, and Mercy in a Subject to King *George*, is notorious Wickedness, Cowardice, and Oppression, when found in his Sacred Person.

And thirdly (as *Seeing is not Believing* with a right Jacobite) 'twill be easy to prove to these silly Wretches, that his Majesty's great Moderation, Humility, and Justice, are chang'd into Bigottry, Pride and Deceit, by fixing so long in his Royal Breast ; or if the conscientious Practice of these Vertues han't transform'd him to what's ill, they judge at least they have made him (what a Jacobite or High-Churchman thinks as Bad) to be *Righteous over much* (a).

I shall next Satyrize what his Majesty's Friends call his *Gentle R—gn*, and *Mildness of Temper*, under the highest Provocations.

(a) *Ecc. 7. 16.*

What they call his *Fidelity* and Ruling according to Law.

What they call his *surprizing Wisdom*, with which he does continue and carry on all his great Designs.

What they call his *Indefatigable Industry and Application*, with which he does attend 'em.

I shall next Satyrize what his Friends call his *Gratitude, Complaisance, Friendship, Sincerity, Magnificence, Liberality, and fine Speeches*; neither shall any *Perfection* that is magnified in his Majesty, miss of being *lessen'd to what it is*.

And as I shall expose all the Secrets of his Life and Reign, so I shall be as Satyrical upon (what the Loyal Whigs call) his *serious Preparation for Death*.

Having proceeded thus far in my *Satyr upon King George*, I shall conclude my Loyal Amusements, with shewing in what Sence *King George* is a *Usurper*, and his whole *Reign* not only one continu'd *Act of Cruelty* to himself (where Mercy had been almost natural) but also to his *Subjects*, as I shall instance in twenty Particulars. And the Cruelties here I shall chiefly Satyrize, are, (1.) His pardoning so many Rebels, when the meanest of them did all he could to Dethrone his Person, and to Ruin his Kingdom. And, (2.) His Tyranizing over his Loyal Subjects, (by a most tender Concern for their temporal and eternal Welfare) by which he is become the absolute Master both of their Affections, Lives and Fortunes. And from my Satyrizing these various Cruelties, I shall proceed to the exposing his other Failings.

And I hope (Reader) by that time I have finish'd my whole *Satyr* on the *Royal Vertues* of King George, (for as to *Vice*, I can't hear of any he has, what looks like it being greater Goodness than others practice) my *Jacobite Readers* will all own him to be either the worst, or (what he ever was and will be) the best of Kings. Or if the Jacobites can't bear to be thus banter'd, but should curse the Author of this *Satyr* for his *Honest Fraud* in catching a parcel of silly Gudgeons, by baiting his Hook with a Title that was full of Treason, without one Syllable

lable of it in the whole Book ; yet if this innocent Stratagem of Tricking the Jacobites into Loyalty (under a Pretence of proving King George a Us——per) do but obtain his Majesty's Pardon (tho' it should meet with no other Reward) that *Royal Favour* alone would make me despise all the Jacobites of *Great-Britain* ; for tho' they can swear, and lye, and talk big for their Popish Idol (a), yet they dare not look an honest Man in the Face, when (with Sword and Pistol) he comes to correct their Impudence, which is very notorious in all such as neither See nor Believe King George to be the Lawful Monarch of *Great-Britain* ; for to all such infatuated Creatures, *Seeing's not Believing* ; but I dare affirm there's never a Whig in the King's Dominions, but what at first sight of his Majesty's *Honest Looks*, (for that's the Character every one gives to his Royal Features) will say, He was born to make *England* happy, by a Wise, Just, and Merciful Reign : And therefore I shall make it my Business in this Satyr, to prove to the Men that have lost their Senses, (I mean to the *English* and *Scotch* Jacobites) that *Seeing's Believing*, or in plainer English, I shall make it appear that those *Illustrious Vertues* that make King George exceed other Princes as much in Honour and Goodness as he does in Power and Greatness, are the VICES which the Jacobites charge him with, and the only Proof they have of his being a Us——per, and give a just occasion for Satyr.

- ' *For common Vertues may Mens Fame advance,*
- ' *But an immoderate Glory turns Romance :*
- ' *So GEORGE's Life, increas'd by doubling Fame,*
- ' *Will drown his Actions, to preserve his Name.*
- ' *The Annals of his Conduct to revise,*
- ' *As Legends of Impossibilities ;*
- ' *'Twill all a Life of Miracle appear,*
- ' *Too great for him to do, or us to hear.*

(a) *The Pretender.*

So that you see, *Reader*, rather than these Sheets shan't be thought a *Satyr* upon *King George*, his very *Perfections* (by exceeding the measure of Humane *Vertues*) shall be thought *Vices*. And why should they not be so call'd, when they ever were so esteem'd by the English and Scotch *Jacobites*; for with Men of their distemper'd Sight, *seeing's not believing*. But tho the *Papists* and *Jacobites* don't believe their Senses, (witness their *Transubstantiation*, and *False Cry* of the Church being in Danger from a Protestant King) yet with *Dissenters* and *Low-Churchmen*, *seeing's believing*, in all Points that respect either the Glorious Reign, or Matchless *Perfections* of *King George*, or that any ways concern his Honour or Safety; for I may say of the *Low-Churchmen* (by which Word is meant all the hearty Friends to the House of *Hanover*, of all *Perswasions*) as *Mr. Rosewel* does of the *Presbyterians*: 'We hear not of a Man of that *Perswasion*, found in the vile *Confederacy* against *King George*, or so much as an *Accomplice* in the late *Rebellion*.' And the reason is, because all serious Protestants (of all *Denominations*) know, that should the Pretender succeed, they must either live *Papists*, or dye *Martyrs*. And therefore, 'Whatever (a) *Divisions* there have been of a lesser kind betwixt us and any other good Men, who are Friends to the Government, they and we equally agree in our *Obligations* to submit to, and support it.' And therefore (to use *Mr. Rosewel's Words*) 'I cannot discover the least shadow of a Reason, why all true Protestants, of all *Perswasions*, should not have the same *LEGAL CAPACITIES* to serve or defend the present Government, as *Occasion* may offer.' For if *seeing's believing*, (as 'twill ever be with all such Persons as have the right use of their Senses) 'tis plain there has not been found one *Presbyterian*, *Independant*, *Anabaptist* (no nor *Quaker* neither) in the late *Rebellion*

(a) *Vide Archbishop of Canterbury's Sermon before the King, Jan. 30. 1716. p. 10, 11,*

against his Majesty; but on the contrary, when Papists and High-Churchmen have been plotting together to dethrone their Lawful Sovereign, they have been earnestly praying for his Long Life and Glorious Reign, Swearing Allegiance to him, and entering into a general and solemn Association, to defend his just Title to the British Crown, against the Pretender and all his Adherents. I repeat it again, his JUST TITLE, for his Majesty's Usurpation does not lie in possessing a Crown to which he has no Right, (for as I hinted before, King George is our Lawful Prince, both by the Laws of God and Man) but in assuming a Legal Authority, to make his wicked and rebellious Subjects, honest Men and good Christians against their Wills, (of which Usurping Power I shall treat largely at the Conclusion of this Satyr) 'tis enough that I add at present, that King George's righteous Commands are only a Usurpation in the Opinion of Fools and Knaves, or such as neither see nor believe their Duty to God or Man.

Then—Pray who are the Rebels now? Who (as Mr. Roswell observes) but the Men from whom we have heard so much of Non-Resistance and Passive-Obedience? Who but the Men that would allow the Character of Good and Loyal Subjects to none but themselves? These now are the Antimonarchical Dissenters! These now are the Republicans! These now are the Rebels, that can neither see that Golden Age (a) that King George has reviv'd by his Royal Example, nor believe the Practice of those Illustrious, Matchless, and (I had almost said) Inexpressible Vertues, that have made the British Court a sort of Heaven upon Earth; for seeing's believing; and therefore I affirm this Glorious Character of the King and Court to be matter of Fact, as I gather it from the words of a most Reverend Father in God that is often

(a) Alluding to a Book, Written by Mr. John Duntton, intitled, *The Golden Age*. Exemplify'd in the Glorious Life and Reign of his present Majesty KING GEORGE.

in

in the Royal Presence; I mean that truly Pious and Learned Prelate, *William* Lord Archbishop of *Canterbury*, who in a Sermon preach'd before the King upon the 30th of *January*, declares (a) to his Noble Hearers, "That as no Prince has ever been more careful to employ his Royal Authority to the Good of his People, than his Majesty has been; and to regulate his Power by the strictest Measures of our Establish'd Laws and Constitution, so there never will be any thing attempted or done, by his Knowledge, or with his Consent, contrary therunto. And therefore (*adds this Illustration*) God preserve our King, and his Royal Family, against all the Devices of Popish Politicians, who the Year before King *Charles* the First was beheaded, held a great Consult about Cutting off his Majesty, and charging the Government, and sent Dispatches to *Rome*, for Direction in that Particular.

So that 'tis no Flattery either to the true Members of the Church of *England*, (by which I mean Men of moderate or healing Principles, for all other Churchmen would have been found Papists or Jacobites, had the Pretender succeeded in his cursed Rebellion) or to the Protestant Dissenters in general, to affirm of these two Parties, (that are both united under the Orthodox Title of *Low-Churchmen*) that *Seeing was ever Believing* with those true Lovers of *K. George*, in all things that relate to his Royal Title and Matchless Perfections: For tho I shall Satyrize these in the following Sheets, yet I hope to do it in such a Loyal manner, as shall convince those Jacobites that have Honesty enough to believe either their Eyes or their Ears, that King *George* is the most Rightful and Glorious Prince that ever sat on the British Throne; and for that reason, as the *Low-Churchmen* had neither Hand or Heart in the late Unnatural Rebellion, so they did all they could to suppress it, (for they all *Saw* and *Believed* the Pretender and his High-

against his Majesty; but on the contrary, when Papists and High-Churchmen have been plotting together to dethrone their Lawful Sovereign, they have been earnestly praying for his Long Life and Glorious Reign, Swearing Allegiance to him, and entering into a general and solemn Association, to defend his just Title to the British Crown, against the Pretender and all his Adherents. I repeat it again, his **JUST TITLE**, for his Majesty's *Usurpation* does not lie in possessing a Crown to which he has no *Right*, (for as I hinted before, *King George is our Lawful Prince*, both by the Laws of God and Man) but in assuming a Legal Authority, to make his wicked and rebellious Subjects, honest Men and good Christians against their Wills, (of which *Usurping Power* I shall treat largely at the Conclusion of this *Satyr*) 'tis enough that I add at present, that King George's righteous Commands are only a *Usurpation* in the Opinion of Fools and Knaves, or such as neither see nor believe their Duty to God or Man.

Then—Pray who are the *Rebels* now? 'Who (as Mr. *Roswell* observes) but the Men from whom we have heard so much of *Non-Resistance* and *Passive-Obedience*? 'Who but the Men that would allow the Character of 'Good and Loyal Subjects to none but themselves?' These now are the *Antimonarchical Dissenters*! These now are the *Republicans*! These now are the *Rebels*, that can neither see that *Golden Age* (a) that King George has revived by his *Royal Example*, nor believe the Practice of those illustrious, Matchless, and (I had almost said) Inexpressible Vertues, that have made the *British Court* a sort of Heaven upon Earth; for *seeing's believing*; and therefore I affirm this Glorious Character of the King and Court to be matter of Fact, as I gather it from the words of a most Reverend Father in God that is often

(a) Alluding to a Book, Written by Mr. John Dunton, intitled, *The Golden Age*. Exemplify'd in the Glorious Life and Reign of his present Majesty KING GEORGE.

in

in the *Royal Presence*, I mean that truly Pious and Learned Prelate, *William* Lord Archbishop of *Canterbury*, who in a Sermon preach'd before the King upon the 30th of *January*, declares (a) to his Noble Hearers, 'That as no Prince has ever been more careful to employ his Royal Authority to the Good of his People, than his Majesty has been; and to regulate his Power by the strictest Measures of our Establish'd Laws and Constitution, so there never will be any thing attempted or done, by his Knowledge, or with his Consent, contrary thereunto. And therefore (*adds this Illustration*) God preserve our King, and his Royal Family, against all the Devices of Popish Politicians, who the Year before King *Charles* the First was beheaded, held a great Consult about Cutting off his Majesty, and charging the Government, and sent Dispatches to *Rome*, for Direction in that Particular.

So that 'tis no Flattery either to the true Members of the Church of *England*, (by which I mean Men of moderate or healing Principles, for all other Churchmen would have been found Papists or Jacobites, had the Pretender succeeded in his cursed Rebellion) or to the Protestant Dissenters in general, to affirm of these two Parties, (that are both united under the Orthodox Title of *Low-Churchmen*) that *Seeing was ever Believing* with those true Lovers of *K. George*, in all things that relate to his Royal Title and Matchless Perfections: For tho I shall Satyrize these in the following Sheets, yet I hope to do it in such a Loyal manner, as shall convince those Jacobites that have Honesty enough to believe either their Eyes or their Ears, that King *George* is the most Rightful and Glorious Prince that ever sat on the British Throne; and for that reason, as the *Low-Churchmen* had neither Hand or Heart in the late Unnatural Rebellion, so they did all they could to suppress it, (for they all *Saw* and *Believed* the Pretender and his High-

Church Adherents were attempting to bring in Popery and Slavery, and to erect a Slaughter-House in Great-Britain for the Burning of Hereticks, under Pretence of Redressing Grievances). But tho' *Seeing's Believing* with Low-Churchmen, in all things that relate to the *Royal Vertues* of King George, (but more especially if they are such as respect his *Bodily Perfections*, *Illustrious Piety*, and *Invincible Courage*, which are the first things I intend to Satyrize). Yet *All is not Gold that glisters*; and for that reason *Seeing* is not always *Believing*, even with the *Whigs* themselves; for if all were *Gold that glisters*, (i. e. if *Seeing* were always *Believing*) a silly Glowworm were pure Mettle, and *Ignis Fatuus* the Moon-shine in the Water, or a Blazing Star would be made into Ingots and Wedges, and consequently translated into Coyn by our most Learned Astronomical Star-Gazers; even this very *Satyr* on King George will be thought Gold to the Jacobite Faction, it looks so like their belov'd Treason; but when they have read it thro', they'll D—n it for rank Whiggism; but whatever this *Honest Fraud* may seem to our High-Church Men, sure I am this Proverb, *All is not Gold that glisters*, is (to the Loyal VVhigs) an excellent Forewarner and Discoverer of *Fraud*, *Disimulation* and *Hypocrisy*, a deadly Enemy to Jacobites, High-Churchmen, and Passive Rebels, and a mortal Foe to all the Pack of Lyars, Flatterers, Jugglers, and other Knaves, that carry *two Faces under one Hood*, that pretend one thing, and act another; that salute a Man Friendly in the *Front*, and wish him hang'd in the *Rear*: Of all such it may be truly said, *All is not Gold that glisters*, or that *Seeing* is not *Believing*; for did not *Cain* offer Sacrifice, *Jezabel* Fast, *Ahab* repent, *Joab* salute *Abner*, and *Judas* seem to kiss lovingly. These made a *glistening* shew of Piety: And just thus did the *Dross* of Treason and Villany shine in the Late Ministry, and in that (pretended) *Glorious Peace* that (almost) dethron'd her Majesty, and (had not she died just as she did) had been the utter Ruin of Great-Britain; For did not our *State Jacobites* misguide

misguide not only her Majesty, but many Thousands of her (unthinking) Subjects, into a *F——ls Paradise*, by perswading of 'em to thank her for a scandalous Peace like a false Light call'd *Will-with-a-Wisp*, or a *Fire-Drake*, that leads Folks out of the way in the Night. These Glistering Addresses were not Gold, for his Majesty no sooner touch'd them, but found them false and counterfeit; so that *Seeing* is not *Believing* (sometimes) any more with a Good Prince than 'tis with a Loyal Subject.

But tho' King *George* has reviv'd *The Golden Age* by his Royal Wisdom and Goodness, yet I am able to give 500 Instances that scarce any thing was Gold that glister'd, during the Four last Years of Queen *Anne's* Reign; for were not *Oxford* and *Bolingbroke* two painted Sepulchres, (or Janus-Statesmen) that Ruin'd the Queen and Kingdom; or (in plainer English) were not those reigning Favourites meer *Rottenness* guilded over on the outside with the *Varnish* and *Polishing* of *Adulation* and *Self-Interest*? And for that reason it must be said to the Immortal Honour of the Loyal Whigs, that *Seeing* was never *Believing* with them, whilst the late Ministry were in Power; and yet as *Copernicus* imagin'd that the Terrestrial Globe turn'd round with a Quotidian Vertigo, when it was his own gidey Brain that put him into that whimsy Conceit; so these Jacobite Statesmen, being infected with Three stronge Diseases of Body and Mind, (namely *Frenzy*, *Heresy*, and *Jealousy*) their mischievous Imaginations do hold all such as are not of their *Round* Opinion, to be in a dangerous Condition. Of these Madmen we have a late and notorious Instance in the *Scotch Mobbers*; for did not the Earl of *Mar* that headed the *Rebel-Clans*, swear by his *Shaul*, that he wau'd *leeve* and *dey* for the Geud of King *George* and his Illustrious House? 'Tis true, this Golden Promise did glister a while; but this *fair Shew* was no better than a *false Shadow*; the Assurance of his faithful Duty was like an Obligation seal'd with *&c.* 'twas only tinsell'd over with Oaths and Vows, flattering Cringes, and dissembling

bling Words ; and yet this counterfeit Stuff did make a shameful glittering Shew for several Months : But that was not Gold that glittered, neither did any of the Loyal Whigs that Saw it, ever BELIEVE it was.

But, Reader, tho' *Seeing is not Believing* with the Dissenters and Low-Churchmen, in the several things I have here named, yet I still assert, if it respects the Spotless Honour or Conduct of King George, the Loyal Whigs always *Believe what they See*, and what they *Hear* too ; and I will add (if 'twill atone for the many *Failings* I shall find in him) they can neither *Hear*, or *See*, or *Believe* too much in his Praise ; for 'tis but common Justice to say, 'King George brought with him more real Glory to the *English* Throne, than it was possible he should receive from it ; that he was the Wonder and Darling of *Europe* before ever he wore a Crown ; and I can't deny but it will henceforward be an additional Glory to any one that shall sit upon the *English* Throne, that so *Great a King* once had his Seat there. 'Tis both Houses of Parliament being of this Opinion that made 'em 'Thank his Majesty for his wise Conduct in his delivering us from the Pretender, Popery, and Slavery. And to vindicate his Honour, with respect to those many *Lyes* and Slanders that the Jacobites have rais'd concerning him, Altho (as the Loyal House of Commons express (a) it) 'When we were under most deplorable Circumstances, it pleased Almighty God, by a concurrence of many wonderful Providences, to give a quiet and peaceable Accession to his present most Gracious Majesty to the Throne of his Ancestors, to which he was received with one full Voice and Consent of Tongue and Heart, and the united Joy of every good Subject and good Protestant, as their only Lawful and Rightful Liege Lord.

(a) House of Commons in the Articles of Impeachment.

Thus

Thus far I agree with his Majesty's Friends (but no farther) in the Character they give of their Lawful King, for if *Seeing's Believing* with me in whatever relates to the just Title or Honour of our Glorious Prince, I will give his Virtues their due Praise, that where I Satyrize I may be thought Impartial, so that I can't be charg'd with flattery, when I assert,

*Heaven first decreed Great George shou'd Reign, and then
Consenting Nations gave their loud Amen:*

*The People's Voice, proclaiming God's Decree,
Doth shew at last that Heaven and Earth agree
There shou'd be one Good King, and that is He. (a)*

But if King George be thus accomplish'd, perhaps his Friends (that don't know that Secret Part of his Life which is to furnish out this Satyr) will be ready to say we Challenge any (even the Rankest Jacobite) to blacken this Glorious Prince, or to shew us one Spot in his whole Life.

To this I answer, tho' a Satyr on King George that attempts to prove this Great Prince a Us—per, may give the Author the infamous Character of being a *Rebel*, yet I can't help it, though the Whiggs shou'd heap up his Praise to the Sky, if their Lawful Sovereign be the Subject of this Inconsistence: *For my Talent lyes in finding of Faults, and what Care I if his Majesty be admir'd (as he most justly deserves it) by all the World but my self: For no Man that pretends to be a Right Jacobite (tho' 'tis but in Jest) dares believe King George his Lawful Sovereign, tho' he sees him such by the Laws both of God and Man, and by that Miraculous Providence that has not only set the Crown on his Royal Head, but has fix'd it there in spight of the Devil, Pope and Pretender, and all their Adherents, and may it there flourish, and in his Illustrious House, to the World's End.* But

(a) These Five Lines were written by a first Rate Poet, and engrav'd under King George's Picture (drawn to the Life); and sold by Mr. J. King, a Print-seller in the Poultry.

But tho' I own King *George* exceeds the Glorious Character his Friends give him (I confess this, that the Errors I shall find in him may the more Disgrace him, yet still as a Satarist (or pretended Jacobite) I wish it less, and shall therefore turn all the Venom of my Ink and Soul to blacken his Life and Reign so far as I can do it with Justice to his *Sportless Virtues*.

I know this *Satyr upon King George* will be a great Surprize to the Whiggs (I mean such as admire his Illustrious Character, *i. e.* Honestly own *Seeing's Believing*); but a *Cat may Look on a King*, and I 'ent afraid to tell the World his Majesty is no Angel, tho' he is (in Reality) *the best of Men and Princes*. When Reflections were once made before *Queen Mary* of the sharpness of some Historians who had left heavy Imputations on the Memory of some Princes, she answer'd, 'That if those Princes were such as the 'Historians represented them, they had well deserved 'that Treatment, and others who tread their Steps 'might look for the same, for Truth wou'd be told at 'last.

I own LYES are sooner believ'd than Truth; for Truth seeketh Corners, as suspecting *her Judge*, tho' never as fearing her Cause; however 'tis my *Love to Truth*, and Abhorrence of those *Jacobite Lyes* that are told even from *the Pulpit* (as well as from *the Press and Coffee-House*) that made me write *the following Satyr*, in which (tho' I asperse his *Innocence* where I find nothing else to *Satarize*) I am equally Impartial to his Virtues and Vices (for so I call his Matchless Perfections for exceeding the Measure of Humane Virtues) having no other End in this Publication but to prove *Seeing's Believing*. And therefore that I might not (*like the Real Jacobites*) impose on the World my *Conjectures for True News*, my Business in this *Satyr* is to find out Truth, and to speak it whether it be for or against the Person of my Lawful Sovereign; for tho' there is great Respect due to a Head that wears

wears a Crown, yet as the Quality of the Person aggravates the Crime, so shou'd the Errors we see in a King escape Reflections (tho' the Failings were only being too Good to ungrateful Subjects, which is all the Vice King George is charg'd with in these Sheets. The malicious World will say, (and that justly too) that Justice is not fairly Hoodwink'd, but makes a shift to get a Glance of the Parties concern'd, and spares one more than another, and for that Reason I treat King George's Character with Plain English and Naked Truth, in all I say to asperse it, for as my Title to this Satyr shews I am going to *Act the Jacobite*, what Care I to oblige the *Whiggs*, 'tis enough for me that the turning King George's Virtues into a Satyr will please his Enemies, I mean those Fiery Sons of the Church that are endu'd with just such a convenient Portion of Sence as wou'd go to the making a *Jacobite* (alias *Madman*) for such I Count, all such that spread *Jacobite News* (or Lyes, for they are Synominous Terms) to blacken King George and the Royal Family on Purpose to make way for a Popish Pretender, as if they thought True Britons had lost their Sences, or did not believe what they see daily concerning his Glorious Life and Reign, which is one continu'd Study for the good of his People, and therefore as *Seeing's Believing*, so is *Feeling the Truth* in all Things that Respect those Great Blessings we now enjoy by his Majesty's Royal Goodness and Wise Government; for (tho' the Jacobites falsely Report his Joynts are Loose) sure I am his Head is Steady, and his Resolutions fix'd, to make us a Happy, Rich, and united People; but tho' King George be thus refin'd both in his Piety and Morals, yet still (as Great and Good as his Majesty is) he is not above Satyr: For 'Princes (as Archbishop Wake lately observ'd) (a) How 'Glorious soever they may appear, are yet but Men, and we all know *Humanum est errare*, and therefore as such, King George cannot be Faultless. 'Tis true, the worst Thing I can say of his Majesty is, that he is a Man, for had he been a Woman, the very Sex wou'd have oblig'd me

(a) In his late Sermon before the King, Page 9.

to have thought him *an Angel*; but he is a Man, and that alone includes so many, and such great Imperfections, that having made a secret and narrow Search into his whole Conversation, I shall make him as Black as a Man (*Quem* a Man) can be, and if *Hypparchion* (as I mention'd before) can find *Motes in the Sun it self*, I may hope to find as many Blots in King George's Manhood, for it can't be disown'd but that a Man by being a KING makes his Failings the more Notorious, for a Black Spot is quickly discern'd in a beautiful Face, and the Sun is more gaz'd at in one Hour, when eclips'd, than in Seven Years when he shines Brightly; so that as Greatness with Goodness sets off the Lustre of Vertue, so it makes Vice more apparent; and this is so evident by the following Satyr, that King George's Foes (when they believe what they see) will be forc'd to acknowledge it, if they read it through, yet I must so far Satyrize my own Satyr, as freely to own were King George any Thing but a Man, I shou'd think him Perfect: However the best of Men (for so his Majesty was ever accounted by Men of Honour and Conscience) are but Men at the best, and therefore by dissecting King George's Breast (that I may shew where the Defects of Humanity reside) I shall do good Service to the English Nation; for if *Seeing's Believing*, the best way to avoid Error is to VIEW it.

Reader — Having said all that I think Necessary to Introduce my Satyr upon King George, (that we may See and Believe what a Glorious Monarch Great-Britain is Honour'd with) Ple now enter on this Difficult Task according to the Method already Propos'd, that is,

I will first Treat of the Imperfections of his Body — And next display those of his Mind.

As to his Majesty's Sacred Person, that my Satyr may be impartial, I will first describe those Royal Charms that adorn his Body, and then see what Defects I can find in 'em.

And

And here (as I am first to do Justice to those *Bodily Perfections* that I have promis'd to Satyrize) I shall freely confess that if Personal Accomplishments cou'd Merit a Crown, King George might with Justice have challeng'd the Royal Diadem, even in an Island to which all other Countries yield the Prize of Beauty; what conquering Charms do we see in his Majesty's Person? 'Tis here Nature did Summon every Grace to meet in the Composure of his Royal Body! 'Tis here Beauty is truly mixt (whose Red and White Natures own sweet and cunning Hand laid on) Frank Nature, rather curious than in haste, hath compos'd him with great Exactness; for 'He is a proper middle-siz'd, well proportion'd Person, of a genteel Address, and good Appearance; he is reserv'd, and therefore speaks little, but judiciously, so that it can't be deny'd (for I told you Reader that my *Satyr* on his Majesty's Sacred Person might be thought Impartial, what was Charming in it shou'd not miss of its due Praise) but all his Majesty's Face and Body is cast in the Mould of Royalty. If I did not believe him a Man, I wou'd call him an Angel; he has Virtue and Moderation stamp'd upon his very Features: Nay, says *Truth and Honesty*, 'As soon as I came into his Majesty's Presence, I saw the Image of my own Blessed Original in his Face, there are some Secret Lines in his Countenance that signify *meer Truth and Honesty*, and whoever has the Eyes of *Truth and Honesty* to look for them, may discern 'em; I never yet talk'd with a Man that had seen King George, but affirm'd, *He had the honestest Face that he ever saw*; and his Wife and Righteous Government shews that *Seeing's Believing* here; but to descend to Particulars,

There's something extraordinaay in his Eyes; they sparkle with Majesty and Mildness at the same Time, and shoot with such Peircing Rays, that all the Features of his Face shine the Brighter by their Lustre—His Lilly Hand Seconds the Charms of his Visage—And his Shape is accompany'd with a Gesture so Graceful

ful and Majestick, that every Part helps to make the Composure admirable——All Men will own this that view his Majesty's Picture drawn by the famous Sir *Godfrey Kneller*, who paints so much to the Life, that his Real Person may be said to be where you see his Effigies——But to leave his Majesty's Picture (with all due Respect) to return to his Living Person.

And here I shall further observe, that besides his Charms as a handsome Man, his Person dazles us yet more, as he is a KING; 'twould be no Flattery to say, that (as King *George* is a Sovereign Prince) there is Majesty in his very Face, and such Royal Goodness, as makes every Feature shine with a treble Lustre. And here (or no where) *Seeing's Believing*, for a sweet, honest, and ingenious Countenance was ever esteemed lovely in common Persons, what then must it be in a King, where there is both Vertue and Majesty to inoble the Features.

Charles the Second (tho no great Charmer had he been a Subject) was call'd a *Handsome Black Man*, and they would usually add, *He had Majesty in his very Looks*.

Our Royal *GEORGE* not only conquers with his Gracious Speeches (as well as the Sword) but commands all our Hearts by that Royal Honesty that appears in every Feature of his Majestick Face. And as sincere Goodness is King *George's* very Complection, 'tis a sort of Loyalty now to admire an Honest Man.

These are the Personal Graces of King *George*; but *Something* I shall find in 'em that render these Charms displeasing.

Hence see the Misfortune of being a *Man*; for these Corporal Perfections by being found in his Majesty, have lost their Lustre all of a sudden, and are what I am going to Satyrize.

And first as to his Majesty's Body ('tis no Treason to tell the World) 'twill bear a *Satyr* from Head to Foot. 'Tis true *Seeing* will scarce be *Believing* here with such Criticks in Beauty as extol King *George* for the most Comely and Best-shaped Man they ever saw. Tho' I
am

am willing to own this, yet I shall prove there is no Perfection without an IF or a BUT. There are very few Princes (tho like King George they had a Title to their Crowns in Nature and superior Merit before they wore it) that want Faults either in Body or Manners. But there are a great many who are proud of the Faults which it would be easy for them to amend. I confess this no ways concerns the Person of King George, for (as Mr. Rosewel (a) observes) ' His Majesty affected not the Crown by Force, or by the Arts of Ambition, but succeeded peaceably and legally to it; and on the Decease of her late Majesty, without Issue, became undoubtedly the next in Course of Descent capable of succeeding to the Crown, by the Law and Constitution of this Kingdom, as it stood declar'd some Years before the Crown was expressly limited to the House of Hanover. This Right was acknowledg'd, and the Descent of the Crown limited or confirmed accordingly, by the whole Legislature, in two successive Reigns, and more than once in the Latter. — And we have been reminded (by the (b) House of Commons) That when we were under most deplorable Circumstances, it pleas'd Almighty GOD in his infinite Wisdom, to call to himself the late Queen Anne, and by a Concurrence of many most wonderful Providences, to give a quiet and peaceable Accession to his present most Gracious Majesty to the Throne of his Ancestors, to which he was receiv'd with one full Voice and Consent of Tongue and Heart, and the united Joy of every good Subject and good Protestant, as their only Lawful and Rightful Liege Lord. And he has been hearty and zealous in encouraging Piety and promoting the Reformation of his Peoples Manners, ever since his happy Accession to the Throne.

But tho' his Majesty (who Sees and Believes what will make his People Happy, better than they can) places

(a) In his Sermon occasion'd by the Death of the Rebel-Lords.

(b) House of Commons in the Articles of Impeachment.

the Glory of his Reign in *his* Just and Legal Title to the British Crown, and in defending our Religion, and suppressing Vice ; yet his Royal Person *deserves* our Satyr ; for (as I hinted before) *Humanaum est Errare* ; and therefore *as Man* he cannot be *Faultless*. 'Tis true, the worst I can say of his Majesty's Body *is this*, that 'tis Flesh and Blood, for had he not been a *Man* (he so out-shines all the *Monarchs* that Reign'd before him) I should have thought him a *Seraphim*. But yet as beautiful and charming as we find his Majesty's Person (which all, both Friends and Enemies, *See* and *Believe* has more outward *Charms* than any other Prince now living in *Europe*) yet there be many things seen in it that render *these Perfections* displeasing ; and therefore tho' I admire and love *King George* as much (or more) than any Subject *he has*, yet 'tis only *as he is a Pious, Generous, and Lawful King*, and not *as he is a Man*, for *Man*, barely considered *as Man*, should have my Satyr, *were he King of the Universe*.

MAN! — Look ! there is Satyr in the bare Name, and (which should make us dread to view him) *there is Natural Witchcraft in his Eyes and Person*. And this is no where more remarkably *Seen* than in *his Majesty's Royal Body*. — For,

First as to his *EYES*, tho' they sparkle with Majesty and Mildness at the same time, yet (as if he would look through you) they are so piercing, none can bear to behold 'em ; and for that reason *King George* never forgot any Face he had once fix'd *his Eyes upon* ; so that by reason of *his piercing Looks* (tho' there is a great deal of *Mildness* in 'em) one finds one self *when one speaks to him*, under a Reverential Fear and Dread, as if by an unaccountable way we had been obliged to remember our Distance, and keep a just Decorum accordingly.

But as much as *King George* pierces and awes others by his sparkling Eyes, yet he is not a jot observant of himself in relation to little and minute Things. Which great neglect of himself, his Friends excuse, by saying, *That he is a thoughtful Person, of a vast Intellect, and that*
minute

minute things are below him, and foreign to the Situation of his Soul, and Elevation of his Genius. But however exalted his Mind is (which I shall examine anon) 'tis certain his Sparkling and Piercing Eyes do as 'twere bewitch you into Duty and Allegiance to his Royal Person. And for his Majesty's HAND, (and had I Time I would Satyrize his other Members) 'tis as soft and white as ever was seen, (and *Seeing's Believing* here in a most distinguishing manner to every Loyal Subject that has the Honour to kiss it) yet is there a Taperness in all his Fingers, and (which renders his Body the more imperfect) there is no part of it but what is as truly Mortal as his Illustrious Mother (the Princess *Sophia*) who died but a while ago, to the inexpressible Grief of all the sincere Protestants of Great-Britain.

In short, the Body of every Rational Creature is a Labyrinth (or perfect Satyr upon Man's Intellect) for we can measure the Height of any Star, point out the Dimensions of the Earth, examine the Depth of the Sea; but where's the Man (or Angel) can discover half the Imperfections of the best Man; so that *Seeing's* seldom *Believing* in what respects the Corporal Perfection of Men or Women. Our Sovereign Lord (tho' his Soul is as wise and holy as ever was found in a King) has many Infirmities, as he is a Man: Then what must we think of the rest of his Sex, who only can deserve our Praise so far as they view and imitate King *George*? But tho' the Imperfections in his Majesty's Person are *shining Graces* if compar'd with the greatest Beauty in other Men, yet there's Defects enough in his Manhood to justify this Satyr: For his very Sex (as Man) supposes him Frail and Inconstant; and tho' *SEMPER IDEM* be the Motto he justly merits, yet is he the only Monarch that has deserv'd that Character since Queen *Elizabeth*; for tho' King *William* (of Glorious Memory) was a Common Father to all his People, and we can never praise him enough (as 'tis to him we owe the invaluable Blessing of the Protestant Succession in the Illustrious House of *Hanover*) yet it must be own'd King *William* VARYING
(from

(from his own and the Nation's Interest) by changing some VVhig-Statesmen for such as were great Tories, had lik'd by a MOTLEY MINISTRY to have frustrated the glorious End he propos'd to himself in accepting the British Crown ; and whoever SAW how his Loyal Tories betray'd his Secrets at home and his Armies abroad, always BELIEV'D this False Step in *King William's* Politicks would make way for the Popish Pretender. And we find (by the late Rebellion) they were not mistaken. But as this is the only Blot in his whole Reign, and what he heartily repented of (as some Noble Lords now living can testify) it ought to be wholly forgot, or (at least) not mention'd to his Dishonour, seeing his Blessed Reign (that one fatal Mistake excepted of changing *Honest Whigs* for *Tory Knaves*) will grow brighter and brighter to the World's End, were it for no other reason, but as 'tis to *King William* we owe the Glorious Revolution in 88, and that MATCHLESS PRINCE we now enjoy ; I call him so, as *King George* was ever steady and fix'd in his Honest Principles ; and had we not *Seen* that he was no more than a Man when he was Crown'd King, we should have *Believ'd* we had been Subjects to an Angel-Prince. For whoever looks on the Royal Body of *King George*, will find his Heart *Entirely English*, not only in *Pretence* (as a Certain Lady was 12 Years) but in *Practice* also. He was made purposely for our Crown and Scepter, and his very Looks and Countenance (a) command our Allegiance. In a word, *King George* is a Nursing Father to all his Subjects, and governs 'em with so much Spirit and Tendernefs, that he resembles Angels, who move the Heavens, not using in themselves the least Agitation. So that we may well say, This Divine Man was selected out by God to set *A Golden Face on the English Monarchy*.

And therefore when we view the Body of a British Prince, endued with all these Royal Qualities, and who (like *King George*) *makes his Life the Example of his Laws*,

(a) *As I hinted before.*

we

we are almost Tempted to say (as the Quakers do) *That Perfection is attainable in this Life*, or (at least) by our Spotless and Glorious Monarch, for *Seeing's Believing* in all that Relates to the Bodily Accomplishments of our Pious Sovereign, as he has conjoin'd in his Royal Person, whatever is Excellent in all his Subjects without the Vices of any of 'em, so that King George, tho' he is but a Man (and as such Imperfect) yet is he *Great without Pride, Religious without Superstition; and (in Two Worlds) is that Glorious King our Eyes and Ears see and believe him to be.*

BUT — (and where's a King or Subject either without a BUT — in their Commendation) all these Encomiums on his Majesty's Royal Person can't prove him an ANGEL, or that he is more then a MAN, and as such he is Subject to a Thousand (and those Notorious) Failings; I confess I han't yet discover'd 'em for King George, as if he were a Man of a New or Different make from the rest of his Sex, has not yet made one False (or *Tory Srep*) in his whole Reign; but still (as he is a Man) I may venture to say *he is not above Satyr.*

Indeed the *Loyalists* tells us, the Devil himself could never Tempt him to an ill Thing, and I find they are able to prove it; nay, if they call in their JURE DIVINO (a) perhaps they may make it out that *he can't Err, as he's King of England*; but tho' Princes are Demi-Gods, if we rake in their Ashes, we shall find 'em Men, and (which is yet Worse) as MORTAL as the meanest Creature, so that having said enough against his Majesty's Person, barely consider'd as Man, I am next to Satyrize the Body of King George, as 'tis the Prison of his Soul; and as such, I shall prove it a *Frail Mansion of Mortality*. I have said my worst against him, as he is a Man, and I shall here forget his Royal Blood, and treat him as common Clay; I mean as a Person as liable to Death and Diseases as the poorest Subject in all his Dominions.

(a) Or *Passive-Obedience.*

And here I shall make it appear, That the King's Royal Body is no better than *Domicilum Anima*, or a House of moving Clay (the Earthen Lodging of the Soul.) And as a Torch gives a sweeter Light and better Smell, according to the Matter it is made of, so does his Royal Soul perform all his Actions, better or worse, as his Organs are dispos'd; or as Wine favors of the Cask wherein it is kept, so his Majesty's Soul receives a Tincture from the Living Clay through which it Works. His Royal Person is but a borrow'd Garment, to make his Spirits for a Time to appear upon this low and troublesome Stage of Life: 'Tis in its Prime and Vigour, but a Piece of Active Earth; and when his Soul leaves it, will be no better than a Lump of Royal Corruption:

*How then can Man, at Heavens Tribunal try'd
Stand unappall'd, be Pure, or justify'd;
From all Terrene Remains purg'd and refin'd;
Man, who's descended of disloyal Kind;
Earth-born and Mortal? Lo! in Heaven's Eye,
The Brightest Beauty takes a tarnish'd Dye.
The Sun's a Shade, the Starry Circlets Stains,
And what e're else seems great and glorious, Wanes.
What then is George, how fading is his Birth?
A Royal Mortal, sprung from Parent Earth.*

Neither has King George any Lease of this *Frail Mansion*; for his very Breath is a Tenant at will to his Maker, and whenever he sends his grim Messenger, *Death*, he will not approach him on his *bended Knee*, but will struggle with him 'till the last Sands in his Life are run, and (we all see and believe) there is no turning the *Vital Glass*.

But, as if all this were not Satyr enough (on the King's Body) I am able to prove that his very Life is but a *Vital Death*. The Poet being asked what he did? answer'd very well, *Paulatim morior, I die by little and little*. So that his Majesty's Body subsists (as 'twere) by a kind of *Succession of decays*; and consequently his
Royal

Royal Person requires Reſtauration; every Moment, of what it loſeth. If you ask me how I prove this? I anſwer, his *Royal Body* does *transpire*, *breath out*, and *waste away*, through *inviſible Pores*, by *Exerciſe*, *Motion*, or *Sleep*, to make Room ſtill for a *New Supply of Nouriſhment*, ſo that the King's Body (which ſufficiently ſhews how frail it is) may be ſaid to be daily repaired by new Suſtenance, which begets new Blood, and conſequently, new Spirits, new Humours and (*I had not ſatyriz'd too much*) if I had ſaid New Fleſh; the old by continual Decays, and inſenſible Tranſpiration, evaporating ſtill out of him, and giving way to Freſh. As New and Surprizing as this Notion may ſeem to ſome Illiterate Perſons, 'tis what the Men of Senſe ſee and believe of every Living Creature; ſo that I much Queſtion whether (by Reaſon of theſe perpetual Reparations and Accretions) the Body of King George may be ſaid to be the ſame Numerical Body, in his middle Age, which he had in his Childhood: And that which is yet a far greater Wonder, his Maſteſty's Soul does in ſome Senſe Satyrize his very Body, for his Body is to his Soul as the ſhadow of the Earth in the Eclipse of the Moon. See you not how this Bright Star (which illuminates our Lights) ſeemeth to be unwillingly captiv'd in the Dark, but ſparkleth to get aloft, and free its ſelf from Earthly Impreſſions, ſo his pious Soul does not only live indeed, whiſt moſt of his Subjects live only in Shew, but readily untwineth its ſelf from the Body, well knowing it hath a Brighter Crown in the Kingdom of Heaven ſo that 'tis Plain, the Thoughts of Death is no Terror to King George, who like his Royal Predeceſſor Queen Mary, has learnt from his Youth (b) "*That Repentance is not to be put off to a Death-bed* — But yet 'tis a Satyr on Kings and Queens, to ſay they are dying as faſt as their Subjects, for it humbles them in the Height of their Glory. Lewis II. of France, thought the Reproach of dying ſo very Satyrical,

(b) See *Archbiſhop Tenniſon's Sermon, preach'd at the Funeral of Queen Mary.*

that when he was sick, *He forbade any Man to speak of Death in his Court.* And the *Albans*, that dwelt by the Mount *Caucasus*, took it for a mortal Crime, once to name those that were departed—So that 'tis plain there is *Satyr in Death it self*, and that makes me assert, that tho' Kings and Queens are called *Gods*, (a) *they must dye like Men*: For though they may 'scape a violent Death (*a Fate very common to Kings*) yet I may venture to say, from the first laying of the Mud-Walls in their Conception, they have mouldred away, and the whole Course of their Life, is but an *Active Death*.—Nay, there's King *George* himself, (whose Royal Vertues one wou'd think shou'd make him Immortal) even Forms his Words with the Breath of his Nostrils, and has the less time to Live for every Word he speaks. I own 'tis a Coarse Satyr on a Sovereign Prince to say, '*He is Living Dust, animated Clay, and going a-pace to Corruption*; but (tho' great Respect is due to a Crown'd Head) I hope 'tis no Treason to say King *George* is a Mortal Man, for *Seeing's Believing*, and therefore I boldly affirm our Sovereign Lord has no more to boast of (*with respect to the Duration of his Body*) then the meanest Subject he has: For I have prov'd at large that his Royal Body is but a *Frail Mansion of Mortality*, and moulders away a-pace; and when he is Dead (*which is a Satyr on his Health and Strength*) the poorest Beggar that's allow'd a Grave, is as Rich as the King of *England*; (for en't I as Rich in my Coffin, as a *Dead Monarch*?)

I confess this is a bold Satyr on such Princes who think they are made of *finer Dust* than the rest of the World: But seeing no Man, since his Majesty's Reign, has been hang'd for speaking the Truth, I'll dare to say it again, *I am as frail and mortal as the greatest King or Queen in the World*; and though this is a proud Reflection on such Worms (b) (*for so David calls himself, though a great King*) as look on themselves (and their Big Titles) through a *Multiplying-Glass*; yet I find the best and greatest of Men have held an *Equality of Dead Persons*; and for that Reason

(a) *Psal.* 82. 67. (b) *Psal.* 22. 6.

like King George (our truly Pious and Glorious Sovereign) have made a serious Preparation for Death, the constant Study of their whole Life.

But perhaps the Criticks will think I dwell too much upon this Subject; but the Mortality of Kings and Queens is a just Subject for Satyr, and as it teaches us *Seeing's Believing*, I hope I may be excus'd if I gaze long in Viewing his Majesty, and such other Persons that are Dying as fast as he.

The Hand of a Dead Man stroking the Part, cures the Tympany; and certainly the Consideration of Death is a fit Satyr to cure the swelling Pride in the greatest Monarch, &c. — An Emperor of Germany coming by chance on a Sunday into a Church, found there a *Misshapen Priest*, in so much as the Emperor scorn'd and condemn'd him; but when he heard him read these Words in the Service, *For it is he that made us, not we our selves*, the Emperor check'd his own proud Thoughts, and made enquiry into the Quality and Condition of the Man; and finding him upon Examination, to be most Learned and Devout, he made him Archbishop of Cologne.

Mr. Franklyn (also) had once the Courage to tell King Charles the Second, (a) 'That no Whoremonger, nor Unclean Person, hath any Inheritance in the Kingdom of Christ. (b) That he was Mortal as well as his Subjects; and therefore if he did not set them a good Example, he wou'd have a dreadful Account to give when he came to dye. — For this pious Boldness King Charles gave him repeated Thanks, and promis'd him greater Favours.

But our Present King has so well practis'd his whole Duty, he has no need to be told of Death; and therefore (like the German Priest, &c.) I cannot expect any Temporal Reward, for telling his Majesty he is (tho' a Glorious King) no greater than a Mortal Man. 'Tis true, his Divine Soul is beautify'd by God himself, with the Title of his own Image and Similitude. But as to

(a) In a Private Conference he had with him.

(b) Eph. 5. 5.

his Body (for 'tis that I am now Satyrizing) I find it to be no other than a Piece of Royal Clay, which Nature has kneaded into solid Flesh. I own King George was born to a Crown, and deserv'd it before he en'oy'd it, and by that *he is sifted from common Bran*, but still we see and believe he is but a Mortal Man (or at best but a Mortal Angel). Or if he's Finer (which levels his Frailty with common Dust) he's more brittle Ware than other Mortals. So that you see Reader (as King George is above Praise) so I scorn to flatter to advance my Fortunes, for I look on the King as a Mortal Man, and such I have prov'd him to be. — But I won't enlarge, for I have been so blunt upon this Subject, that (instead of Rewards) if his Majesty condescends so far as to pardon the Author of this Satyr, 'tis the greatest Favour I dare expect; yet when I consider that no Present, of what Value soever, can be suitable to one of his Pious Character, it gives me Encouragement to hope this *Memento Mori* (or Satyr on his Majesty's Person) may not be less acceptable to his humble and mortify'd Thoughts, then a Pitcher of Water was to the Great Monarch of the World from the Hands of a mean Soldier.

Great Alexander caused his Page every Morning, as it were to awake him with a *Passing-Bell*, sounding these Words 'Remember, Sir, that you are a Man, — and 'tis some Reward that I have the Honour to say to the King (a) of England, — Remember, Sir, you are a Man — That you are a Subject to Death, the King of Terrors. — That of all the great Extension of your Territories, there shall not remain one Foot of Ground, so jealous are the Worms of your Glory — That your Scepter and Crown, are such feeble Marks of Greatness, that Fortune Sports with them, Time consumes them, and the Wind shall sweep away their Dust.

So that you see, Reader, whatever King George's Friends say of his Mind (which I shall next Satyrize) they can make no Boasts of his Royal Beauty: For

(a) In this Satyr.

'tis subject to *Time* and *Death*. And tho' tis more perfect in Kings than in meaner Persons, yet (if it 'ent *Treason* to speak it) 'tis very imperfect in both.

Having Satyriz'd the Royal Body of King *George*, in as many Particulars as I think necessary, I shall next (that I may pursue the Method propos'd) discover the Imperfections of his *Mind*; and here no Vertue that is magnify'd in King *George*, shall miss of being lessened to what it is, For if *Seeing's* *Believing*, I'll gaze on every *Virtue* that adorns his *Majesty's* *Crown*, till I find something to blacken in it. Perhaps some of his Majesty's Friends will think this a bold Reflection, but I have promised a *General Satyr* on his *Life* and *Reign*; and therefore shall seek for as many Failings in his *Soul*, as I found in his *Body*; or suppose, in viewing his Face I had found him an *Angel Incarnate*, yet still it must be owned, tis but a *Half Handsomness* at best; unless the *Mind* be furnish'd with those Virtues that write a *Man Beautiful*: Tis true, all those Virtues meet and combine in his Royal Mind, that are needful to reform the *Age*, and to vanquish the *Forces* of *Sin* and *Darkness*. Yet by gazing on his Royal Virtues, I find such Failings to expose in them, as will convince his Admirers, that King *George* is not yet *Perfect*.

And here that I may do equal *Justice* both to his Virtues and Imperfections, I shall (for a *Cat* may look on a *King*) first look upon all those Virtues I intend to Satyrize in King *George*, and that I may do it in the same Order I named before,

I shall first look on his *Royal Piety* and great *Zeal* to reform his Subjects. *True Piety* is the *Brightest Jewel* in a *Princes* *Crown*; and therefore I give it the first Look, as it exceeds all other Graces, and shines for ever.

The *Loyalists* tell us, his Majesty's *Piety* is as much beyond Imitation as *Precedent*, as making much of his Life (so far as it admits of a *Sequestration* from his Calling as a *King*, to that of a *Christian*) but one continued *Act* of *Piety*. Do but view the King in his Personal

sonal Goodness and Vertue, and here (*add the Loyalists*) we find him a second King *William*, raising up oppressed Vertue with his own Hand, and practising himself that good Life he recommends to others. And sure I am, whoever *SEES* and *BELIEVES* our Protestant King thus *truly pious*, and does not heartily love him, must either be a hardened *Jacobite*, or (which is almost as bad) a *Profest Atheist* — And therefore,

We'll next look on his Majesty's *Piety* as he is King (and the greatest Monarch in *Europe*) and here some that are near his Royal Person, inform us, *he lives more the Life of an Angel than a Man*, he allowing (as those Loyalists further observe) the things of this World, in all his *Ascensions of Greatness*, such a value only as is commensurate to a limited Being, *never eclipsing God with his Shaddow*, but making them a *Stair-Case*, by which his Meditations ascend to more sublime Joys and Excellencies; not allowing any Irregularity to inhabit in his Affections, or scarce to enter into his Fancy.

So that King *George* (if we believe his Friends) by a continued Series of Pious Actions, has erected him a Throne in every Breast (*the noblest seat of Empire*) and will reign and govern there as King till he is crowned with Immortality.

I might here look on the King as he sits on the Throne, teaching *Piety* and Reformation by his own Example. And here, that I may be as just to his *Piety*, as I will in my Satyr upon it, I'll prove his Majesty's whole Reign has been one continued Act of *Piety*, and this I gather from his Conduct when Elector of *Hanover*, for here his Administration was Equitable, Mild and Prudent. He was the most belov'd of his German Subjects, of any Prince in the World. There was no Division or Faction among them, by Reason of his impartial Favours, and instead of railing or grumbling against his Person (as the *Jacobites* do) they wou'd never make an End (if you wou'd have Patience to Listen) of telling Stories, denoting his *Piety*, Justice, and Moderation,

From Sir Peter King's Speech to his Majesty, at his Royal Entry through the City of London; wherein he ſays, ' We now beheld a Prince, fam'd for his Juſtice, Clemency and Wiſdom, come to take poſſeſſion of his Kingdoms: We ſee our Religion ſecur'd, our Laws and Liberties preserv'd, our publick Credit advanced, our utmoſt Wiſhes exceeded, the Proteſtant Succeſſion, concerning which we had many anxious and ſolicitous Thoughts, taking Effect in a peaceable and quiet Poſſeſſion, and a proſpect of a laſting and continued Settlement under his Majesty and his Royal Poſterity after him. — From his Majesty's firſt Speech to his Privy-Council of Great-Britain, wherein he tells his Subjects, ' I take this Occaſion to expreſs to you my firm Purpoſe to do all that is in my power for the ſupporting and maintaining the Churches of England and Scotland, as they are ſeverally by Law eſtabliſh'd; which (continues his Majesty) I am of opinion may be effectually done, without the leaſt impairing the Toleration allow'd by Law to Proteſtant Diſſenters, ſo agreeable to Chriſtian Charity, and ſo neceſſary to the Trade and Riches of this Kingdom. — From his Majesty's taking and ſubſcribing an Oath to maintain and preſerve inviolably, the Settlement of the Church of England, and the Doctrine, Worſhip, Diſcipline and Government thereof, as by Law eſtabliſh'd (a). — From his Majesty's moſt gracious Answer to the humble Addreſs of the Right Honourable the Lords Spiritual and Temporal in Parliament aſſembled; wherein he aſſures 'em, ' He will make it his conſtant Care to preſerve their Religion, Laws, and Liberties inviolable, and to advance the Honour and Proſperity of his Kingdom. — From the humble

(a) See this Act at large in that excellent and moſt faithful Hiſtory, intitled, An Hiſtorical Account of our preſent Sovereign, George-Lewis, King of Great-Britain, France, and Ireland, p. 82. Printed for A. Betteſworth, at the Red Lyon in Pater-Noſter-Row. Price bound in Sheep 1 s. bound in Calf 2 s.

Address of the House of Commons, wherein they declare to his Majesty, 'That his Princely Vertues give 'em a 'certain Prospect of future Happiness, in the Security 'of their Religion, Laws and Liberties, and engage 'em to assure his Majesty, That they will to their utmost support his undoubted Right to the Imperial 'Crown of this Realm, against the Pretender and all 'his Adherents.——From all the Loyal Addresses that have been presented to his Majesty since his happy Accession to the Throne; all which extol his consummate Vertue, and distinguishing Judgment, but more especially that Address of the Protestant Dissenting Ministers of the City of London, who tell his Majesty, that 'when they recollect his Royal Descent from the King and Queen of 'Bohemia, those renown'd Patrons of the Protestant 'Religion, they cannot but adore the Divine Providence which has now rewarded their Sufferings for 'that Cause, to their Royal Offspring with a Crown 'that renders his Majesty the Head of the whole Protestant Interest. And they conclude their Address, 'with assuring his Majesty, That his Zeal for the same 'Religion, his known Affection to the Liberties of Europe, and the Rights of Mankind, with his other celebrated Vertues, give 'em the surest prospect that the 'Blessings of his Reign will be as extensive as his Power.

——And Lastly, From that extraordinary Respect that his Majesty has always had for a truly Pious, Learned, Humble, Modest Man; as appears by the Preamble to the Patent for creating the Right Hon. the Lord Parker, Baron of Macclesfield, where are these Words: 'Nor 'must we omit that which is the greatest of all humane 'Praises, and which renders him more acceptable both 'to himself and us, a sincere Piety towards God, join'd 'with an exemplary Benevolence towards Men.

And thus, Reader, I've made it appear both to your Eyes and Ears, that *his Majesty's whole Reign is one continued Act of Piety.* Then, if *Seeing's Believing* with British Subjects; they must all own, that King George endeavours to encourage Piety and Vertue, to oppose and discountenance

countenance all Atheism and Infidelity, all Heresies and Schisms, and all Vice and Wickedness, of what nature soever. In order to this, he daily sets in his own Person, good Examples to his Subjects, of Piety and Devotion, of Temperance and Moderation, and all other Vertues. And that he might reform his Subjects, he thinks himself obliged (*as much as he can*) to look into the Affairs of the Kingdom with *his own Eyes*, and to see that all the Magistrates under him do their Duty in their respective Stations and Offices. This suppressing of Vice is a huge Toil, but *the Grace of God is sufficient for him*, and by his Assistance, he'll be able to go thro this great Task, and, I'll add, perfect that Reformation, which *our Glorious William* begun with such good success. And as he endeavours to reform others, so he's as zealous to promote Piety in himself. And that we may see this with *our own Eyes*, so as to Believe it to our spiritual Edification and greater seriousness in *holy Duties*,

Let us attend him to the Chappel, and there we shall find him pious and devout in Prayer, reverent and attentive in Hearing, and if he happens to Sneeze in the time of Divine Service, he dislikes the Bowings and Cringings of the sycophant Crowd; professing that in the House of God, the Distinction is the same, of *Meanest and Highest*, from the most Infinite Majesty; that we may justly conclude, his Piety to be as a rich Diamond in the Ring of his Royal Vertues. Constantine always heard Sermons standing, acknowledging thereby, what Reverence is due to the Word of God. King George had ever a great regard to the Church and Church-men, whom he does reverence for their Function, and love for their Fidelity.

As his Majesty is thus devout on the Lord's Day, so his Piety is no less apparent in the *choice he has made of Religion*: Our Gracious King is a true Son of the Church of England; and is so well satisfy'd to go to Heaven in that way, that he receives the Blessed Sacrament very often in the Royal Chappel; so that his Majesty is at once a Dutiful Son and an Indulgent Father of the Church, esteeming

ing it (with that good Emperor *Constantine*) a greater Honour to be a *Member of the Church* than *Head of an Empire*. Nor is he only a Gracious Patron of the Church, but also a resolute Champion in behalf of the Hierarchy, as well remembering that prophetick Apothegm of *James I.* *No Bishop, no King*. In a word, he is a King so Religious, so Devout, and so Conformable to the Rites and Ceremonies of the *Church of England*, that if all his Subjects were like the King, we should then have a Kingdom of Saints. Or if any Enemy to King *George* declare he is less a Churchman than I have here related, let him go next *Sunday* to his Majesty's Chappel, and there See and Believe with his own Eyes, how false his Assertion was.

But tho' King *George* be *A Glorious Defender of the Faith and Practice of the Church of England*, yet he has a larger Soul than to confine his Protection to one Party. He loves and values the Image of God where-ever he finds it, and for that reason he has promis'd to preserve and maintain the *Act of Toleration*; and to confirm this, he tells the Parliament, 'He shall always wish that no Difference of Opinion among those that are equally affected to his Service, may be the occasion of Heats and Animosities among themselves.'

So that 'tis clear (by his Majesty's recommending Moderation and Peace to all his Subjects) 'they insult the Church in a most scandalous manner, who say, that Peace and Union can be prejudicial to her; and they give too much Reputation to the Dissenters, who with want of Manners, as well as want of Duty, call the King, Presbyterian, a Whig, and I know not what, because his Majesty espouses this blessed Principle of Peace. I am bold to affirm, without it his Majesty could not be faithful to his great Trust; God from on high, and Conscience his Representative in his Royal Breast, would give his Majesty no Quiet, if his Eyes by his distinguishing Goodness being open to his People's Blessing, he did not to his utmost Power pursue, and with his utmost Eloquence persuade all his People to Peace.'

Thus

Thus have I look'd a while on his Majesty's *Royal Piety* and great Zeal to Reform his Subjects, and whatever I See of his Illustrious Piety, I Believe to be real, for (notwithstanding the Faults I must find in it) I must own, 'tis a Noble Testimony to Religion, from one whose Parts and Endowments are as high as his Dignity; as if Providence would not leave the profane Age room to say, *That Religion was only pretended to by the Mean and Ignorant*; but would convince them by the pious Life of a King, every way so Glorious and Great.

This is that Royal Piety King George's Admirers bid us behold in his private and publick Capacity, &c. But what Perfection there is in it, will appear by the following *Satyr*. However, at present I am viewing his Majesty's Piety; and whilst I am looking upon it, I'm constrain'd to acknowledge, there is such a Majesty in Piety and Goodness, that they beget at least a secret Veneration in all sensible Persons. The *Lacedæmonians* finding it their Interest to corrupt *Philopæmen* with Money, were yet so possess'd with a Reverence of his Vertues, that none durst venture to attack him. And 'tis not long since a wild Bravo of our own Nation (a) acknowledged, *That even in the midst of his wild Paroxysms, He had a secret Veneration for a good Man.*

So that you see (*Reader*) there is good reason that I should first look on his Majesty's Piety, and give it the preference to his other Vertues; for there is that Irresistible Charm in Piety, that even wicked Men can't but (secretly) admire it; and I'm apt to think *Naked Vertue* is so lovely and charming a Lady, that could we see her with bodily Eyes, we should fall down and worship her. And therefore, if by a narrow Search into the King's Piety, I find but *one Failing in it*, I shan't doubt but to blacken his lesser Perfections, and so make good my Promise of *Satyrizing all the Vertues in his Royal Mind.*

Having look'd so long on his Majesty's Piety, till my weak Eyes are almost dazzled with the Lustre of it, I'll

(a) *The late Earl of Rochester.*

now

now *See* and *Believe* what Errors there are (or at least I can make) in it—So that here I am to write

A Satyr on his Majesty's PIETY.

Zeal (for Piety and a Reformation of Manners) is a Composition of all the *Passions*, the *Affections* warmed and heated into a lively *Vigour* and *Activeness*; and this (when-ever we see it either in the King or his Subjects) is so far from being a Fault, that if it be made regular with *Prudence* and a *Christian Discretion*, 'tis good and commendable *always in a good matter*. And certainly, if ever it be seasonable for us to kindle a Fire upon the Altar, 'tis so when we are about to do Sacrifice to God Almighty. But we are commanded *not to be Righteous over-much* (a), and Princes, as well as their Subjects, may err even in the Exercise of holy Duties; whether his Majesty be thus mistaken, must be the Subject of this Satyr.

We find that Saying—*Regis ad Exemplum, &c.* to be verified in King George: And if the bare Example of a King builds up Vertue, or makes Iniquity a Law, I hope I shall be excus'd if I ransack every Inch of his Majesty's Life, to find out such *Invisible Faults* in his Piety, as no Man ever saw but my self. And whatever Success I may have in the Search, 'tis enough for me, that the turning King George's Piety into a Satyr, will please his Enemies, I mean those fiery Sons of the Church, who now sling about their Bombs and Granado's against the Dissenters, as if they were forming a Conventicle.

The Enquirer into the Piety of Princes, search'd Rome, Muscovy, France, Spain, &c. for a Pious King; but search'd in vain; so that Royal Religion is a great Rarity; but not such a Non-Entity, but he might have seen a Pious King had he stept to the English Court. I can't but own (in spite of my Satyr) that King George's Piety and Wisdom has no Equal in the whole History of Time, and (as was said of our Glorious William) 'I heartily wish the

(a) Eccles. 7. 16.

‘ exceeding Piety and Candour of his Temper, the Ex-
 ‘ tensiveness of his Charity, and the Healing Principle
 ‘ which on all Occasions appears in him, may be the
 ‘ Pattern for the whole Nation to imitate. — And may
 all succeeding Princes, who shall sit on the British Throne,
 have Hearts as *Entirely English* as King *George*. — But
 tho his Majesty’s *Piety* (as well as his other Vertues) ex-
 ceeds the Religion of other Princes, yet I shall find that
 in it I may venture to satyryze.

Piety (says *Guarini*) is but the *Art of appearing Pious*.
 This Definition (I own) can be no *Satyr* on his Majesty’s
Piety, as ’tis ever sincere and constant. But the King
 does not pretend to Infalibility, and his best Friends
 both *See* and *Believe*, ’tis impossible to find out Persons so
 settled and resolute in their *Piety*, as neither to be shaken
 with Temptations, or so powerful over themselves, as
 to resist the Force of their Passions — And to be con-
 vinc’d that there are none such (or none except the *King*)
 A Man need only reflect upon all the Actions of his Life,
 and consider whether any Interest of Hatred, of Re-
 venge, of Love, or Ambition, had ever so much power
 over him, as to make him forfeit his Fidelity and Piety;
 whether it never happen’d, that to gratify a Woman,
 whom he Idoliz’d, he reveal’d a Secret of Importance
 that was entrusted in his Bosom; whether the fear of
 falling into Disgrace with a Favourite at Court, never
 hindred him to testify the Truth when his Testimony
 was requir’d, to save the Reputation of a Person accus’d
 — Lastly, whether Jealousy or Bigottry had never pro-
 yok’d him to lessen the Reputation of those who differ
 from him in points of Divine Worship? Certain I am,
 that if Men will but seriously examine themselves, no
 Person alive will be found Innocent; but on the contrary,
 must be forc’d to acknowledge, that he has often fail’d
 in his *Piety*, when he could do it without fear of Shame
 or Punishment.

I can’t say but King *George* is an Exception to this
 Rule: But tho his Majesty’s *Piety* is not to be corrupted
 by Men or Devils, yet I may venture to say, ‘ *He has not*

one *Grace in Perfection* ; for, as St. Paul says, (a) *If any Man think he knoweth any thing, he knoweth nothing yet as he ought to know.*— 'Tis true, the *Papists* endeavour to invest the *Popes* and the *Roman Church*, with an *Infallible Perfection* ; but Dr. *Du-Moulin* (b) has produc'd notorious Errors, approv'd by several *Popes* and *Councils*. I own, any body would think, if any Prince were *Infallible*, it must be the *Pope* : For, as the Author of *Royal Religion* observes, 'Tho a Man with one Crown upon his Head might be a Sinner, yet he who has Three Crowns, and who claims the Divine Succession, and the Mission of the *Infallible Spirit*, one would judge should be perfect. But (*continues our Author*) when we search into the Holy Juggle, and see clearly the Sacred Fraud, how Interest governs all their Pretences, and what prodigious Cheats are conceal'd under the Pontiff of St. Peter, we are convinc'd here is no *Royal Religion*.——

I could add other proofs that the *Pope* is no more *Infallible* than other Princes : And I pass by the palpable Error in the *Roman Church*, whereby it is pretended *That the Saints have suffer'd more Pains than their Sins deserv'd* ; since there is no Man, be he never so Holy, but stands in need that God forgive him his Sins ; no Person (I dare not except the King) but deserveth Eternal Death, if God deal with him according to the Rigour of his Justice, and I suppose neither his Majesty, nor any one of his Subjects, but See and Believe this ; for God knows the most perfect State of Godliness which we attain to here, hath many Degrees of Imperfection in it ; and in this we are so disturbed and interrupted by Bodily Indispositions, and the Troubles and Necessities of this present Life, that from the Joy and Pleasure which results from it here, we can hardly guess at those ravishing Felicities which will spring out of it hereafter, when we shall be perfectly released from all the Incumbrances

(a) 1 Cor. 8. 2.

(b) See Dr. *Du-Moulin's* Answer to Card. *Pero*.

of Flesh and Blood, and Sin; when we shall be translated into a free and quiet State, wherein we shall have nothing else to do, but only to know and Love, Obey and Imitate, and have no Imperfection (either Natural or Vicious) to cloy or disturb us in this our *Beatifical Employment*, wherein we shall act with all our Vigour and Might, and thrust forth the whole Strength of our Souls in every Love, and every Obedience; so that every Motion of our Souls towards God, shall have the Vehemence of a Rapture in it, without the Violence; when, I say, we shall be eternally fixed in a state of such Perfect Freedom and Activity as this (which won't be till we get to Heaven) we shall then be perfect, but not before.

So that 'tis no wrong to his Sacred Majesty, to assert, that his *Piety, Humility, Moderation, and other Graces*, are all imperfect, and that he's as *Fallible* — as a King (sincerely and eminently *Pious*) can be. — Nay, I may venture to say, that in the Breasts of all those that are endu'd with *extraordinary Vertues*, there is one sort of *Ambition* resembling that of *Victorious Captains*, and that both the one and the other aim (in their Way) at the *Conquest* of Humane Kind, with this Difference, that Conquerors labour to subdue all Men, to be Masters of their Estates and Liberties; whereas they who (like King George) are endued with *Rare and Singular Vertues*, (*i. e.* Dare Believe what they See) study to possess the first Place in the Esteem of the Vanquish'd.

Thus in *Satyrizing his Majesty's Piety*, I have search'd out the Causes of Good and Evil; and tho' it can't be denied, but it hath been sometimes *Good to have err'd and gone astray*; yet there be many *Spiritual Niceties* which Persons enquire after, that were better unknown than known; and if his Majesty (as I do not believe he was) was ever fill'd with a *Curiosity of knowing more then's Reveal'd*, that alone wou'd be Satyr enough on his *Piety*: However 'tis Satyr enough to say that I can't call him *Infallible*; for is Error any Thing else but to think that to be true which is false, and that again to be false which

one Grace in Perfection; for, as St. Paul says, (a) *If any Man think he knoweth any thing, he knoweth nothing yet as he ought to know.*—Tis true, the Papiſts endeavour to inveſt the Popes and the Roman Church, with an *Infallible Perfection*; but Dr. Du-Moulin (b) has produc'd notorious Errors, approv'd by ſeveral Popes and Councils. I own, any body would think, if any Prince were Infallible, it muſt be the Pope: For, as the Author of *Royal Religion* obſerves, 'Tho a Man with one Crown upon his Head might be a Sinner, yet he who has Three Crowns, and who claims the Divine Succeſſion, and the Miſſion of the Infallible Spirit, one would judge ſhould be perfect. But (*continues our Author*) when we ſearch into the Holy Juggle, and ſee clearly the Sacred Fraud, how Intereſt governs all their Pretences, and what prodigious Cheats are conceal'd under the Pontiff of St. Peter, we are convinc'd here is no *Royal Religion*.—

I could add other proofs that the Pope is no more Infallible than other Princes: And I paſs by the palpable Error in the *Roman Church*, whereby it is pretended *That the Saints have ſuffer'd more Pains than their Sins deſerv'd*; ſince there is no Man, be he never ſo Holy, but ſtands in need that God forgive him his Sins; no Perſon (I dare not except the King) but deſerveth Eternal Death, if God deal with him according to the Rigour of his Juſtice, and I ſuppoſe neither his Majeſty, nor any one of his Subjects, but *See and Believe* this; for God knows the moſt perfect State of Godlineſs which we attain to here, hath many Degrees of Imperfection in it; and in this we are ſo diſturb'd and interrupted by Bodily Indispoſitions, and the Troubles and Neceſſities of this preſent Life, that from the Joy and Pleaſure which reſults from it here, we can hardly gueſs at thoſe raviſhing Felicities which will ſpring out of it hereafter, when we ſhall be perfectly releaſed from all the Incumbrances

(a) 1 Cor. 8. 2.

(b) See Dr. Du-Moulin's Answer to Card. Peron.

of Flesh and Blood, and Sin; when we shall be translated into a free and quiet State, wherein we shall have nothing else to do, but only to know and Love, Obey and Imitate, and have no Imperfection (either Natural or Vicious) to cloy or disturb us in this our *Beatifical Employment*, wherein we shall act with all our Vigour and Might, and thrust forth the whole Strength of our Souls in every Love, and every Obedience; so that every Motion of our Souls towards God, shall have the Vehemence of a Rapture in it, without the Violence; when, I say, we shall be eternally fixed in a State of such Perfect Freedom and Activity as this (which won't be till we get to Heaven) we shall then be perfect, but not before.

So that 'tis no wrong to his Sacred Majesty, to assert, that his *Piety, Humility, Moderation, and other Graces*, are all imperfect, and that he's as *Fallible* — as a King (sincerely and eminently *Pious*) can be. — Nay, I may venture to say, that in the Breasts of all those that are endu'd with *extraordinary Vertues*, there is one sort of *Ambition* resembling that of *Victorious Captains*, and that both the one and the other aim (in their Way) at the *Conquest* of Humane Kind, with this Difference, that Conquerors labour to subdue all Men, to be Masters of their Estates and Liberties; whereas they who (like King George) are endued with *Rare and Singular Vertues*, (*i. e.* Dare Believe what they See) study to possess the first Place in the Esteem of the Vanquish'd.

Thus in *Satyrizing his Majesty's Piety*, I have search'd out the Causes of Good and Evil; and tho' it can't be denied, but it hath been sometimes *Good to have err'd and gone astray*; yet there be many *Spiritual Niceties* which Persons enquire after, that were better unknown than known; and if his Majesty (as I do not believe he was) was ever fill'd with a *Curiosity of knowing more then's Reveal'd*, that alone wou'd be Satyr enough on his *Piety*: However 'tis Satyr enough to say that I can't call him *Infallible*; for is Error any Thing else but to think that to be true which is false, and that again to be false which,

which is true; or to hold that for certain which is uncertain; or on the contrary, to take that for uncertain, which is certain. Now as these Mistakes are a Blemish to the Mind of Man, and such as are common to the best Persons that live, we can't say his Majesty is so Pious as he wou'd be, were he equally certain of all Things, and that will scarce be, 'till he gets to Heaven; yet don't I think his Majesty errs when he holdeth a good Opinion of an Evil Man, not knowing what he is in Manners and Conversation; and (seeing there is no sensible Difference between Falshood and Truth in outward Appearance) the like may be said of any other Mistake; but this Concession does not Blunt the Edge of my Satyr, for I still assert that Person in an Error (though 'twere the King himself) that assenteth unto any Thing uncertain. 'Tis true, it is said, *The Righteous Man Lives by Faith*; but if Assent and Approbation be taken away, Faith also is destroyed, because without Approbation or Allowance, we believe in Nothing. But tho' to Assent unto any Thing uncertain, be a fit Subject for Satyr, yet if I'll do Justice to his Majesty's Piety, I must acknowledge that to Mistake, or to take one Thing for another, is not to be adjudged a Sin; or if it be, it is the least and lightest, for few Men believe what they don't see: Neither did the Apostle Peter wander out of his Path, when, as supposing he saw a Vision, (a) he took one Thing for another, in such Sort, as through the Shadow of those Bodies wherein he thought he was, he did not know the true Body wherein he walked, until such time as the Angel parted from him, by whom he was set at Liberty, being a Prisoner. Neither did Jacob the Patriarch wander out of his way, in supposing that his Son was slain by a Wild Beast, when as he was yet Living. In these, and such like Falstries, tho' we are deceiv'd, yet 'tis without Shipwrack of our Faith in God. But tho' such Errors (or Mistakes) can't be accounted Sins, yet they Satyrize his Majesty's Piety, so far as to prove, that Holy Persons (for

(a) Acts 12. 9, 11.

such were the Patriarch Jacob, and the Apostle St. Peter) are so prone to Mistake, as in this World Untruths be entertain'd for Truths: Truths discarded for Lyes, and Things uncertain retained for certain. I might proceed to Satyrize other Parts of his Majesty's Piety (as his Private and Publick Acts of Religious Worship, &c.) but he was always so sincere and constant in the Performance of these Duties, that his Friends wou'd think me very Prophan, shou'd I Satyrize this Devotional Part of his Life. However, I have made good my Satyr on his Majesty's Piety, by proving *He has not one Grace in Perfection, if Seeing's Believing*: and having prov'd him, as Bad as a King (*Eminently Good*) can be, I can't say more to *blacken his Piety*, shou'd I Satyrize him in all his private and publick Acts of Religious Worship.

Having look'd on his Majesty's Piety (*the brightest Jewel he wears*) and Satyriz'd it all I cou'd ——— I shall next Satyrize his Humility, and great Condescension in accepting of Three Crowns. ———

And here, according to the Method propos'd, I shall first give a distinct Look on his Majesty's great Humility. And then (*if a Cat may Look on a King*) I shall dismiss the Subject with a Satyrical View.

I make the King's Humility the Second Subject of this Satyr, as 'tis a shining Grace, and I think deserves the next Place to his Piety, and as I design to Satyrize all the Vertues of his Royal Mind, if I can but darken these great Luminaries, [*his Piety, Humility, &c.*] the lesser Lights, [*his Courage, Friendship, Temperance, &c.*] will be clouded with the greater Ease. But I must not forget, I am now only to Look on the King's Humility, &c. 'Tis here I can d gaze for ever! Shou'd any one, saith St. Augustine, ask me concerning the Christian Religion, and the Professors of it, I shou'd answer, That the First, Second, and Third Thing therein [*and all*] is Humility; sure I am, our Saviour hath made it the First, when he hath assigned *Self-denial*, for the Test of his Disciples; *If any Man will be my Disciple, let him deny*

himself (a). 'Tis true, a proud Man will neither See nor Believe this; but sure I am, *Humility* is so requisite for all the consequent Duties of a Christian, that a Man is neither qualified to be Taught, nor Obey, nor Suffer without it; nay, there's no ascending to Glory, unless we are first Humble and Low in our own Eyes; for before Honour is Humility (b) God will Exalt the Humble and Meek; but beholds the Proud afar off. No wonder then, King George is so Meek and Humble in all his Conduct, for this Grace is own'd as a sure Character of those that belong to the Retinue of an Humble Jesus, as 'tis certain his Majesty does; for the Lustre of a Crown is not able to dazle him.

As he was always like himself through the whole Course of his Life, so neither did he swerve from himself at his Coronation. 'Tis true, the meer Apprehension of such an Honour in other Men (for they are naturally Vain) wou'd have begot Pride, Arrogance, and Disdain, not only of the Poor, but of Mankind it self: They wou'd have repin'd at their breathing of Common Air, and (scorning the Earth they trod on) have nourish'd an Ambition to walk on the Battlements of Heaven; but it must be own'd our Pious King, the more he was grac'd and dignify'd, the more he was Humbl'd and was so little fond of wearing a Crown, ' That nothing could encourage him to undertake the great Weight and Burthen a Crown brings, but the great Concern he had for the Preservation of Religion, and the Laws and Liberties of England.

But tho' the King had these Humble Thoughts of himself, yet all his Subjects greatly admir'd him, and saw and believ'd n ne so fit for the Supream Dignity, as our present Sovereign.

As the King's Humility shines in his publick Conduct, so neither is it less visible in his Dress and Apparel (and in what relates to his private Affairs, &c). For whereas other Men (had they rose to a Crown) wou'd

(a) *Luke 9. 23.* (b) *Prov. 15. 33.*

have studied nothing but Rich Tissues and Embroideries to wear, and most costly Garments to tread on. King George meditates Plainness in Dress and Apparel, and if I may believe my Eyes (when I was last at his Majesty's Chappel) is a great Instance of Self-denial in his Train and Looks; never was Majesty better Temper'd: He knows how to be Familiar, without making himself Cheap; and to condescend without Meanness.

He has all the greatness of Majesty, with all that Humility, which becomes a Christian; so that there is not the least Appearance of Pride or Passion In any of his Words or Actions; for according to the Apostles Exhortation, *He is Cloathed with Humility* (a) and has in a very eminent Degree the Ornament of a meek and quiet Spirit, w^hich (St. Peter tells us) is in Sight of God of great Price.

This is a General Look at the King's Humility (where *Seeing was ever Believing*) but that I may be as just to his Majesty's Condescending Vertues, as I will in my Satyr upon 'em, I will further give some Instances of King George's Humility, which evidently Appears in every Step of his Royal Conduct, as King of Great-Britain, for tho' as such he is the Greatest Prince in Europe, yet does he condescend so far as to become a perfect Man of Business, is exactly Regular in the Oeconomy of his Revenues, reads most Dispatches himself, writes many of his own Letters, and thinks it no degrading to his Royal Dignity to spend a considerable Part of his Time about these Affairs in his Closet, and with his Ministers, but in no Instance is his Humility more Illustrious then in the many Obliging Steps he has taken to unite his People in Brotherly Love and Affection to one another, and in True Loyalty to himself. King George wou'd have the many odious Distinctions that have been made among us for ever obliterated and forgot. Then Reader, let no Name of Distinction be heard, among us, but Protestants, in Opposition to Papists, for don't we plainly see, and (if in our Right Senses) fully Believe that the Papists are the only

(1) 1 Pet. 5. 5.

only Enemies we have among us. Oh ! What a Blessing is it that we live under, the Protection of an Humble Prince, that is so far from thinking none can go to Heaven but in his own Way, that he condescends to give Encouragement to all that Worship God according to their Consciencies, and as he is not proud nor Imposing himself, so will he narrowly observe (as he is a Prince of Penetration) all those be they never so great or Haughty, who are for Raising False Fears and Apprehensions of *the Churches being in Danger*, on Purpose to bring a Persecution upon those who *hold the same Faith and Worship*, the same God with them, altho' their Consciencies will not admit 'em to Dispense with a few Formal Ceremonies, which they See and Believe are no Ways Essential to Salvation ; so that (as I said before) ' King George is truly Humble (or Condescending) ' in every Step of his Royal Conduct) and the worst Enemies he has (I'll scarce except *Sacheverel, Welton, or that Preaching Re'el* (a) that lately call'd him Us—per) will own this, that Reads his first Declaration to his Privy-Council, wherein he declares, ' He will omit no ' Opportunity of giving all possible Assurances to his ' People that he will always defend their Religiuos ' and Civil Rights.

His Majesty's great Humility also shines to his English Subjects, in that distinguishing regard he has to the poorest Persons amongst 'em (even such as are almost starving). What vast Sums does he give to the English Poor every Year, out of his own Revenue ? But in nothing does his Humility shine with a greater Lustre, than in his Touching Yearly for the *King's-Evil*, so many Sick and Distressed People.

Having look'd so long on his Majesty's Humility, that I must (if I'll follow his Royal Example) be low in my own Eyes, or at least *See and Believe* him to be the most Humble as well as the Greatest King that ever sat on

(a) Mr. *M* ——— mention'd in the Dedication to this Satyr.

the British Throne, I'll now see what Faults I can find in it——So that in the next place I am to write

A Satyr on his Majesty's Humility.

As there are certain Vizards so fine and so natural, that they can hardly be distinguish'd from the Countenances themselves; and others so clownishly and ill made, that they are easily discerned; so there are some Vertues so well counterfeited, that we take 'em frequently for current; and others, of which the World easily discerns the Cheat. When we see a Person upon the Scaffold that faces Death with Resolution, and who chooses rather to suffer than betray his intimate Friend by his Confession; to weaken such a convincing Proof of Friendship, it behoves us to have sounded the very Bottom of that Man's Heart, to discover that his Friendship had a less share in that Action than his Vanity. But when we find People Glorious in their Retinues, yet always affecting the Lower Hand, and upon all Occasions pretending Low Thoughts of themselves, there needs no such piercing Judgment to discern their feigned Humility.

We may say, and that not untruly, that it was in the Bosom of Courts that this False Vertue was first bred.

'Tis here Fortune inflames Ambition to shew the greatest Favours, and inflam'd Ambition causes Courtiers continually to assume new Shapes, and to act all manner of Parts to obtain and extol those Favours. In other places she dispences but petty Graces; whence we observe, That Men are more Natural in the Country; that they do not force their Inclinations, and study less to counterfeit old Vertues, and invent new ones.

To discover, therefore, the Falshood of this Vertue of Humility (concerning which we may truly say, He that *Believes* what he *Sees*, 'tis ten to one if he a'nt deiv'd) it behoves us to consider, That Pride is so much the absolute Master of Man, that it is the Prince of all his internal Inclinations, and of all his Actions.

We

We are also to observe, That Pride is morally Invincible; that the Meanest Condition never abates it, no disgraceful or unfortunate Accident humbles it, nor can any Puissance make it submit; so that a proud Person may well be tramp'd under Foot, but never be tam'd.

If Pride then governs and masters Man, and will never suffer him to be subdu'd, as we all find by Experience, it is easy from hence to conclude, That generally when a Man despises and rebukes himself, his Words betray his Thoughts, and that every time he debases himself before others, 'tis only to exalt himself above others; and that he would never act so contrary to his Natural Genius, were he not convinc'd, that there was nothing more proper to advance him, than his own voluntary low Thoughts of himself.

There are other Marks to shew, That the Humility of Great Persons is often no more than Dissimulation. The first is, That at the same time that they seem to have such a Scorn and Contempt of themselves; they continually observe the Behaviour of others towards 'em, they constantly expect from others those Formalities and Respects which are their due. Wherefore *Guarini* (who being a Sceptick, never *Believ'd* what he *Saw*) positively affirm'd, ' There was no Fair Weather so Deceitful, as ' that which appears in the Countenances of Courtiers; in regard that at the same time that they seem'd calm and sedate, a Word or a Gesture would change all their Serenity into Storm and Tempest:

A second Mark is this, That they are smooth and supple in respect of Persons Useful to their Interests, haughty in their Behaviour to others. *Sylla*, said *Plutarch*, humbled himself before those of whom he stood in need, but would be ador'd by those that stood in need of him: So that 'tis clear, *even a Crown might be refus'd with Pride, and worn with Humility.*

Now all these Marks confirm that Saying of *St. Austin*, *That false Humility is great Pride*: It also shews, That the Humility of most People, is but a piece of unstable Cunning, to make themselves more esteem'd than they seem

seem to desire by their Words or Actions; so that the Humility of most People is only a disguised Pride, and visible Hypocrisy. And of this we have a famous Instance in the Duke of *Monmouth*, who was so much applauded for his courteous Carriage to all Men, that at last he grew proud of his very Humility. I confess, his Majesty's Royal Humility has none of those Imperfections (that I have here mention'd, or) that is seen in other Persons; for King *George's* Humility is both Sincere and Pious; and being copied from the Humility of the primitive Christians, is a fit Pattern for all his Subjects to imitate.

But we should more especially follow his Royal Humility, in what relates to his zealous Endeavours — To promote Peace and Union among his Subjects. — To his distinguishing Care for the Poor. — To his readiness to relieve such as are Sick and Distressed. — To his modest Plainness in Dress and Apparel. — And to that great Self-denial which appears in all his Actions. — And I must declare (as great a Jacobite as the Title to these Sheets seems to make me) that whoever does not think this Humble Character of King *George* to be every Word true, will never See nor Believe any thing, (or at least with such impartial Eyes as every Loyal Subject and Honest Man ought to assent to plain matter of Fact).

I must also own, that King *George's* Royal Vertues (were it for nothing else but his great Humility) does set him so far above a possibility of being advanc'd by an Earthly Diadem, &c. that his Majesty really humbled himself, (or rather, condescended for the Good of his Subjects) in accepting of Three Crowns.

So that my Satyr on False Humility, can no ways concern his Majesty, as he is a King of that humble (and sincere) Piety, as is no where to be found but in his Royal Person; for the Pride of other Men shuts their Understandings against those Lights that discover Men to themselves, and only carries 'em to the Practice of those Flattering Vertues that immortalize

their Reputation. But King George (I had almost said) is the only Person who has the Piety to humble himself before God, by his acknowledgment of that Nothingness out of which all Persons were first created, and of that miserable Condition to which Sin has first reduc'd 'em; and I presume to say, this *Satyr on the King's Humility*, will not in the least displease him, for they that intend to inhabit the Regions of Bliss, constantly pray for an Humble Spirit; for tho' (as Kings and Queens, &c.) they are Great in the Eyes of the World, yet (as serious Christians) they are always Little in their own. And for that reason Bishop Usher would often say, 'The most Innocent Man in the World does enough in the Day to bring him on his Knees at Night. However, this is certain, that Prince or Subject that don't See and Believe his own Imperfections, can never be so humbled for 'em, as King George has been for his, throughout the whole Course of his Life.

But tho' we are blest'd with a King that is Religiously Humble; yet thus far I'll Satyrize his Royal Humility, as to assert, That the Humility of Christians, that tax themselves for many Defects, of which they never were guilty (as far as that Mistake extends) 'tis a taking that for Humility which is not, and to mistake one thing for another, is certainly an Error, and when 'tis a Royal Error, 'tis aggravated by the Greatness of the Person that falls into it. — Nor does Humility consist (which is a further Satyr on Humble Princes) in the Confession that a Man makes, *that he is beholden for his Being*, and all his Blessings, both Natural and Supernatural, to the pure Goodness of God; for it behoves him, moreover, (with all Humility) to acknowledge, That his Understanding is full of Error, That his Inclinations are all deprav'd, and, That he is by Nature (tho the greatest King or Queen in the World) *nothing in the Sight of God*.

And thus have I fairly prov'd *Seeing's Believing*, in what respects the *Bodily Perfections, Illustrious Piety, and Great Humility* of King George.

I should next proceed to Satyrize his Majesty's *Courage, Fidelity, Wisdom, Moderation, Generosity, Justice, Friendship, Sincerity, Magnificence, Liberality, Gracious Speeches, Usurpation, Cruelty, Oppression*, and *other Notorious Failings*; but as 'tis impossible I should finish my whole Satyr on King GEORGE in this Essay, I'll reserve my Reflections on these Royal Qualities to *The Second Part of Seeing's Believing*, which shall be publish'd with all possible Expedition.

I have now finish'd *My First Satyr on King George*, which tho' it discovers his *Worst Failings*, yet it owns him to be *the very best of Men*; and for that reason some will be ready to say, This is a Satyr, and no Satyr. If my Readers will be such Jacobites, (I mean such Men, who had they Power, have shewn they want not the Will to destroy us) I can't help it, for if I hadn't found any Real Faults in his present Majesty, I have labour'd to do it by a narrow Search into his whole Life. But if after all my Endeavours to Satyrize King George, his very Secrets are pure and Holy, (as indeed they are) my Satyr is not the less a Satyr on that account; for if King George had liv'd worse, the World should have known it; for as the Jacobites have whisper'd a Thousand Lyes to Blacken our Glorious GEORGE, could I have found One of their Lyes to be Matter of Fact, the World should have found that PARADOX fairly prov'd, *That a Jacobite could speak Truth*, or at least, that he could mix One true Report with a Thousand of his known Lyes.

F I N I S.

There is now in the Press, and will be publish'd
next Tuesday,

R OYAL GRATITUDE; or a Letter
Inscrib'd to the Right Honourable
Robert Walpole Esq; the first Lord of the
Treasury, upon a General Report that Mr.
John Dunton (Author of Neck or Nothing) will
speedily be Rewarded with a considerable Place
or Pension, for that Great and Signal Service
he did the Nation, in detecting the Secret
Enemies to King George and his Illustrious House,
whilst the late Ministry were in Power.
Written by that Person of Honour that sent
to Mr. Dunton those Early Discoveries of
Oxford's and Bolingbroke's Treason, that no
Man at that time durst publish but himself,
and which he therefore call'd, Neck or No-
thing.

Note, This Letter will be sold by S. Popping
in Pater-Noster-Row, and most Booksellers in
Great-Britain and Ireland. — Price 3 d.